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OUR SUNDAY VISITOR

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A NATIONAL WEEKLY

THE HARMONIZER

PRICE IN U. S. 2c PER COPY

Volume XX — HUNTINGTON, INDIANA, FEBRUARY 14, 1932 — Number 43

O. S. V. Outlook

LENTEN REFLECTIONS

Because of the frequent mitigation of the Lenten laws of fasting and abstinence most Catholics do not take the obligation seriously.

This would not be so bad if they substituted other penitential works for fasting. But they have grown so accustomed to gratify practically every inclination to eat or to drink, to entertain or be entertained, to patronize the theatre, to attend dances, to spend all free time away from home, they have lost all sense of mortification.

For long centuries all Catholics observed Lent very rigorously. At no meal during the whole Lenten season were they permitted to have meat or eggs or milk or milk products. Among some of the Schismatic churches, such as the Greeks, Lent is still observed in the strict way.

Formerly it might have been necessary to convince people that the Lenten demands made by the Church were calculated to injure health, but today, when thousands of the best physicians urge people to follow a vegetarian diet, when thousands of wealthy people patronize sanatoria where they receive nothing but fruits and vegetables, this argument should no longer be necessary.

In fact the undernourishment of millions due to the general unemployment situation has not been so detrimental to good health as the overnourishment during prosperous times. The records of nearly every parish house point to fewer deaths and funerals during the year 1931 than during the year 1929. A certain pastor, whose parishioners have not been twenty per cent employed, and whose school children have had to be fed day after day, reports to the writer that he had not a single funeral during the first six months of 1931.

The purpose of these reflections is not to press you to be more strict than the Church, but to take away the unfounded fright that a little fasting or abstaining would have an unfavorable reaction on your health. It is very likely that the reaction would be favorable.

But since the Indult granted to working men and their families takes practically the whole heart out of the fasting obligation for most people, it is clear that they should supply the omission by more faithful attendance at all public devotions in church, by attending weekday Mass several times a week, if not daily, by participating in the Way of the Cross both publicly and privately, by trying to be less wordly minded, by devoting to religious causes the nickles and dimes withheld from the confectionery store, from the movies, from the dance hall.

We would repeat that the bits of money thus saved should be used for the payment of a membership in the Propagation of the Faith, for a subscription to a Catholic paper, and the balance given to the parish church to cover a Good Friday and Easter Offering.

If Catholics, the country over, did this, they would get much spiritual benefit for themselves and foster important causes of the Lord, which are suffering during these days of worldwide distress.

Editors Should Be Forced To Tell The Real Facts

THEY have been after the Jesuits again in Spain. Who have? The Communists.

The newspapers of the United States, and editorial comment in magazines have been referring to the strife in Spain carried on by persecutors of religion, but they fail to emphasize that the strife is not between the government and the Catholic Church, nor between the people of Spain and the Catholic Church, but between enemies of all religion, the Communists, or the promoters of social revolution and the Church.

Editors of several sectarian journals, commenting on the invitation of the Holy Father to Protestants to come over to Rome, have digressed to say that the Catholics in many lands have been so given to rebellion against their Church that the Holy Father is turning his attention to non-Catholics. We would like to know in which country Catholics as such have shown even signs of rebellion or dissatisfaction. The rebellion has been on the part of anti-Catholic elements, long dissociated from the Church and from religion generally.

Their religion is anti-religion and they have not been provoked thereto by any action or inaction of the Church, but by the revolutionary parties with which they have become affiliated. The same forces operative in Russia have been hard at work in Mexico and in Spain and in Italy for years. Just as no one in Russia might offer himself for leadership to protect the interests of people who would like to practice their religion, so also is it impossible for the best disposed men to become leaders in Mexico, where every attempt thereat has been thwarted by assassination.

In Mexico the persecution of religion has been conducted either by the head of the national government or by the heads of its separate states acting as good Communists. In Spain the big majority of the people, unorganized, and never having been occupied with politics, are victims of a well organized minority group, crusaders in the interest of irreligion. In Italy it was rather the greater interest of Catholics in their religion which aroused Mussolini. He was aroused not because of lack of sympathy for the Catholic Church, but because he feared the Catholic Action units might become stronger than his Fascist units.

It is really too bad that the builders of public opinion in the United States are not more careful to spread correct information. Every indirect attack on the Catholic Church here is a stab at religion generally.

The dissolution of the Jesuit Order in Spain and the expulsion of its members would never be undertaken by the people generally, because the best citizens of Spain, the most cultured men of Spain received their education from the Jesuits. Destroy their schools of higher education, their colleges and universities and what will Spain have to take their place? But one can readily understand why enemies of religion generally should band together for the exportation of those who are the nation's best constructive philosophers, the Church's most competent theologians, the men who would always be at the forefront in the defense of the rights both of God and man, and the most influential antagonists of the forces of destruction.

Feeding the Famished

Missionary Catechists from Victory-Noll, Huntington, Ind., whose Motherhouse is supported by OUR SUNDAY VISITOR, laboring in the Southwest, feed famished Mexicans and Indians in a little cart that once served other purposes.

Former Minister Speaks On His Conversion To Catholicism

Dr. A. L. Fiske, Former Presbyterian Clergyman, Was Helped By Book

"I USED to wonder how I would feel amongst a Catholic gathering. Would I feel strange, cold or out of place? I can honestly and happily say, gentlemen, that I have never enjoyed a more congenial and welcome atmosphere in my life than since I have embraced the Roman Catholic faith and have been addressing gatherings such as this, this morning," declared the former Presbyterian minister, Dr. A. Longfellow Fiske, speaking before the Communion breakfast gathering of the Thomas Dongan Council, K. of C., Brooklyn.

"The Re-Building of a Lost Faith," written by John L. Stoddard, which was given to Dr. Fiske by Bishop Duffy of the Diocese of Grand Island, Nebraska, several years ago, was the magic key which opened the gates of contentment for Dr. Fiske and led him to embrace Catholicism. Mr. Fiske had been a minister of the Presbyterian religion for 19 years. He was serving in the city of Omaha, Nebraska, at the time of his resignation and conversion. He is now a teacher at St. Francis Xavier's School, in Brooklyn, and also a public lecturer.

"There is 'Somebody' I shall never forgive," declared Mr. Fiske, "that 'Somebody' who was responsible for the program of villification against the Democratic presidential candidate in 1928. Who that 'Somebody' is I cannot say, but I believe I could page a certain Bishop.

"When I was first invited to attend a K. K. K. conclave in the pastures outside of Omaha during the campaign, I accepted, not knowing what to expect. I saw a Baptist minister, whom I shall never forget as long as I live. He was as red as fire with the veins distending on his face and hands, gesticulating and talking hate and intolerance to his vast audience. I came away sick, nauseated. It was the first and last Klan gathering I attended. I resolved that I would never pass up an opportunity to strike this insidious, un-Christian and un-American body."

Dr. Fiske was campaigning throughout the State of Nebraska on the right of religious worship and tolerance during the recent presidential campaign. He was censured and criticized for his preaching of tolerance and was asked to stop. He resigned his pastorate as a result. After his resignation and during his perplexity Stoddard's book counseled him to embrace the Roman faith.

His address before the Dongan Council was entitled "Shadows and Reality." "Jesus of Nazareth," he declared, "is as real and alive today as when He walked the hills of Galilee, if we but allow Him to enter our hearts." He said he couldn't define the feeling of joy, peace and contentment he experienced on his entry into the Roman Catholic faith. "It is something so wonderful I cannot express it," he said.

"When I was serving as a minister I used to have but one service on a Sunday morning," declared Dr. Fiske, "and that was sparsely attended. You Catholics have many Masses on Sundays and they are all filled—young and old, rich and poor. It is a wonderful sight to me."

Dr. Fiske's father had been a minister before him in New England, where he was born.

He said when he was a little boy, while living in Belfast, Maine, a large sea-going freight ship used to dock there. One morning that this ship was due, there was a very heavy fog. The ship was late. He and another boy went down to the dock to see if it would ever arrive. The fog, he said, was thick enough to cut with a knife. All of a sudden the fog was penetrated by the bow and side of the massive ship as large and plain as could be. The ship had arrived through the fog. He likened this episode to the visit of God upon him in his moment of perplexity and his adoption of the faith that has brought him peace and joy.

Around The World In Ten Minutes

Vatican Restricts Mixed Marriages

VATICAN CITY—The Congregation of the Holy Office has issued a decree which orders that stricter guarantees must be given by persons applying for dispensations for marriages between Catholics and non-Christians or between Catholics and Christians who do not belong to the Catholic Church.

Such dispensations have been given in the past only if both parties solemnly bound themselves to educate their offspring in the Catholic religion and if the non-Catholic party to the marriage promised to make no attempt to induce the Catholic party to change his or her religion.

The text of the decree specifying that the children of marriages between Catholics and non-Catholics must be reared in the Catholic faith, under pain of annulment of the marriage, reads, in part, as follows:

"It sometimes happens that so-called mixed marriages between Catholics and non-Catholics, baptized and non-baptized, are contracted in such a manner that although required assurances of their fulfillment, especially as regards the Catholic education of the children of both sexes, cannot be efficaciously carried out because of contrary laws in some regions, or because it is prevented by local authorities or by heretical ministers, even against the will of the couples.

"To the end that such an important law be not rendered impotent, with great horror to innocent souls, the most reverend and most eminent Cardinals in charge of the integrity of the faith and customs [of the Church], in a plenary meeting held Wednesday, Jan. 13, 1932, having in mind the recent encyclical of our most Holy Father entitled 'Casti Connubii,' decided it was their duty to notify all Bishops and vicars and all those referred to by Canon Law No. 1044, who have the faculty to dispense with the impediment of mixed religion or difference of cults, so that such faculty will never be conceded if the couple to be married do not first give assurances whose faithful execution may not be prevented, even by virtue of civil laws to which one or the other is subject in his present place of residence or his future place, if it can be foreseen that he is about to change his residence.

"Otherwise said dispensation is null and invalid.

"On Thursday, the fourteenth of the same month and year, our most Holy Father, Pope Pius XI, confirmed this resolution of the most eminent Cardinals and ordered it placed in public force, ordering all persons involved to observe and enforce it.

"After this decree, both parties will know that if their promises are not accompanied by a firm intention to fulfill them the dispensation will become null and invalid. This will suffice if they are persons of honor and conscience to persuade them that their union is not legitimate matrimony, but only concubinage."

In cases where the promise is violated and the dispensation is withdrawn, it was said, the Catholic member of the union will be considered guilty of a grave sin and will not be entitled to participate thereafter in church activities.

Anti-Religious Moves Receive Quick Setback

FERNANDO POO, SPANISH GUINEA.—The Inspector of Schools in the Spanish Colony of West Africa following the program of his co-revolutionists in the mother country, took the crucifix from a school in Fernando Poo recently but later, terrified at the uproar of the children and the antagonism of the populace, was obliged to restore it.

The petty functionaries in the colony have been trying to establish themselves in the good will of the new government by imitating the Communist hordes at home. When it was decided to remove the crucifix from the schools the inspector had the supreme bad taste to take the image from a school of African children while classes were in session. He hastened to make up his blunder, however, when he saw what antagonism he had aroused among the children and how the whole populace joined against him for the outrage.

An order to remove the crucifix from the schools of a neighboring locality was quickly withdrawn when it was seen how the first attempt was received.

Trinidad Archbishop To Oppose Divorce Bill

LONDON, ENGL.—The Most Rev. John P. Dowling, O. P., Archbishop of Port-of-Spain, is in England, it is reported here, in furtherance of the fight which Trinidad Catholics are making against the Divorce Bill which has been passed by the Trinidad Legislative Council and which now awaits the sanction of King George.

Reports from Port-of-Spain indicate that three successive British Colonial Secretaries have exercised their influence, against the advice of Governors, to get the bill passed.

A protest meeting planned by the Catholics of Trinidad was stopped by the local government, which refused to sanction the running of excursion trains and which armed the police though there was no possibility of trouble arising as a result of the demonstration.

Catholics of Trinidad number 142,862. Anglicans, who are largely against the Divorce Bill, number 101,724. Others together account for about 160,000, and among them opinion is divided.

Christian Marriage Called Hope Of the State

NEW YORK CITY.—Christian marriage is the hope of the family and the State, Dr. Caleb R. Stetson, rector of Trinity Episcopal Church, said in a sermon recently. It is the duty of Christian people, he said, to "stand firmly for the ideals of Christian marriage and to let it be known that we are faithful to our Lord."

"Marriage, to many people today," declared Dr. Stetson, "has become purely a secular contract. The chief end to be considered is what is called the happiness of the individual, and the purpose of marriage is the gratification of what is called 'love', erotic love quite distinct from permanent affection."

Christians, he said, should refuse to consider marriage from the "one-sided secular standpoint." It has a higher purpose than the possible happiness of an individual. "It is God's way of perpetuating the race, of founding that most beautiful of all human relationships, a Christian home."

"Free divorce with right to marry," he said, "has not and does not solve our social problems. Everywhere it has been tried it has failed and the worst sufferers are the women and children. It means social and moral disintegration. At any rate, we as a Christian people cannot countenance such procedure and we must set ourselves afresh to the problem of educating people in the principles of Christian ethics."

Library Bans Volumes That Score Religion

BERGENFIELD, N. J.—A ban on the spending of borough money for books which, in the opinion of the censorship committee of the Borough Library, "parade sex, score the Christian religion or defame American heroes and traditions," has been laid down here by the committee.

"So intent are we on keeping such books from our large numbers of adolescent readers," Mrs. P. Guernsey, chairman of the committe said, "that we, as individuals, have reimbursed the borough for the cost of some of the books we have withdrawn from circulation."

The action of the committee is admitted by Mrs. Guernsey to be the result of numerous complaints from mothers and others.

Mussolini To Visit Pope For First Time

ROME—From Vatican sources it was confirmed that the last act of the Italo-Vatican conciliations was to be played with a visit by Premier Mussolini in his official capacity to Pope Pius XI.

The last arrangements were made although some doubt still existed concerning the date of the visit at the time this paper went to press.

An interesting feaure of Il Duce's visit to the Vatican is that it was to be his first meeting with the Pope. Although Mussolini and Cardinal Ratti, before he became Pope Pius XI, spent the greater part of their lives in Milan there is no record that they ever set eyes on each other.

New Cracks Are Found In Vatican Buildings

VATICAN CITY—The necessity of taking immediate radical steps to insure the safety of Vatican buildings was again brought out when wide cracks were discovered at two other

(Continued on Following Page)

Is There Cooperation Between Your Home And The School?

By The Rev. Albert Muntsch, S. J., St. Louis, Mo.

IN many Catholic homes the inspiring and helpful teaching given to the children at school is not only not enforced, but ridiculed and held in contempt. Principles and modes of action are encouraged which are directly opposed to what the child has learned while under the care of Catholic teachers. What is the result of this twofold impressionable character of young persons? They will be apt to follow the example, and to adopt the views of their elders at home. After all, the youth understands quite well that it is not the school but the home, where father and mother and friends and neighbors meet, which really counts. In the minds of the young it is the home, and not the school, that presents a sample of what goes on in the great world all around. The child looks upon the school merely as an episode, something to get through with as soon as possible, in order to start "real life." The school is sometimes regarded as a necessary evil which must be encountered before achieving the great privilege of living at large in the world, free from lessons and odious teachers.

Some examples will show how often home teaching and home example run counter to the ideals of the Catholic school. In the latter the youth learns, in the very first grade, the end and purpose of his existence. His first lesson in Catechism informs him that he is not created for this world, but "to praise, love, and serve God, and to save his immortal soul." At home he hears an entirely different philosophy of life. The gospel of success is the most frequent theme of conversation. The neighbor's son, though he may be a scamp, is lauded because "he has made good" and earns large wages. Such things the boy must listen to at table, in the evening, and at night. Money-making seems to be the big thing in the mind of his father. The acquaintance of persons with the longest purses is sedulously cultivated by the mother. The poor are quite often spoken of contemptuously. What becomes now of "the first lesson in the Catechism?"

Virtue of Self-restraint

The virtue of self-restraint, or Christian mortification, is often mentioned in the school room. The child at an early age realizes the need of practices implied by this virtue. But at home everybody takes the line of least resistance. No one ever makes any effort to get up a bit earlier to be present at Mass on week days. "Get the most out of life" seems to be stamped all over the home. Material well-being is its watchword. The special services during Lent, presence at which might occasion a little discomfort, are carefully avoided. "Let the people next door go; they are pious."

But what becomes in the meantime of the child's thoughts on penance and his ideals as regards imitation of the lives of the saints, who were distinguished for the spirit of mortification? These things are scarcely ever mentioned. Of course in such a family there will never be question or talk of the child's vocation to the service of God in the priesthood or the religious life. Money, the world, pleasure, "having a good time," society, "taking it easy,"—these are some of the chief themes that absorb attention.

God Barred from Homes

In the school the pupil beholds objects of piety—the crucifix, pictures of the saints, statues, etc. Many a so-called Catholic home is without any exterior mark of its "Catholicity." In vain you will look for a pious picture or an image of the Cross. Worldliness is written all over the walls. You see perhaps representations which are more becoming in a pagan temple than in a dwelling of Christians. There are all kinds of ornaments and decorations, but there is no room for a picture of Christ or His Saints. The child, if he thinks at all, must be puzzled by the contrast, and may ask himself whether, after all, the way of his parents is not the best. For they ought to know; they have been through life. The school, with its reminders of Christ, the Blessed Virgin, etc., is soon looked down upon as "out of date" by the child brought up in this worldly atmosphere.

In school the child is warned against injuring the reputation of others by lying and calumny, exaggerating faults or making them known without necessity. At home the shortcomings of the neighbors are rehearsed, and perhaps even the pastor, or others in authority, come in for their share of biting criticism. How can we expect the young to grow up in reverence for authority when they see the fine ideals set up during school hours ruthlessly smashed by their elders at home?

At school the pupil generally associates with those of his own kind. He

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The Rev. Theobald Mathew, The Apostle Of Temperance

THE "Apostle of Temperance," as this ornament of the Irish priesthood has been universally called, was born in Thomastown, in the county of Tipperary, on the 10th day of October, 1790. His gentleness of disposition, piety, and the studious habits which characterized his maturer years, were so fully and uniformly displayed in his boyhood that his father, Mr. James Mathew, had no difficulty in selecting him from among his numerous sons as the one destined by Providence for his especial service and glorification.

The young Theobald, therefore, his preparatory studies having been completed, was sent to Maynooth College in his seventeenth year, where, however, he remained but one term, having resigned on account of some trivial breach of discipline. Still following the advice of his parents, seconded by his inward promptings, he resolved to prepare for the priesthood, and having placed himself under the care of the Very Rev. C. Corcoran of Dublin, Superior of the Capuchins, he was on Easter Sunday, 1814, duly ordained. After a brief residence in Kilkenny, the scene of his labors was transferred to the city of Cork, where he was soon destined to become a ministering angel to its inhabitants, long years before his exertions in the cause of temperance commenced. While yet an assistant, and charged with the partial care of a small congregation, his reputation as a confessor and a devoted friend to the poor and suffering became the subjects of the popular encomium.

No sinner was too vile whom he did not endeavor to lead to repentance, no poverty so obscure which he could not find out and alleviate, and, as in the cholera season of 1832, when pestilence and disease in its worst forms brooded over the fair city, he was ever found, at the risk of his own life, by the bedside of the dying, breathing words of hope and consolation. Nor were his efforts confined to the observance of the stricter duties of his sacred calling. The learned friar, the accomplished gentleman, was fond of little children, paid marked attention to their schools and institutions, played with them and talked to them, and was never more happy than when mixing in their sports, dispensing his smiles and presents with equal discrimination and generosity.

Becoming satisfied that intemperance was one of the great curses of society, he entered on his new

REV. THEOBALD MATHEW

(Continued on Following Page)

WHAT IS THE ANSWER?

A Series of Questions and Answers by the Rev. Patrick O'Connor, M. A., St. Columbans, Nebr.

1. Did Christ guarantee that His Church would be preserved continuously to the present day?

2. How can Christ's true Church be identified from other churches?

3. Can any church founded since Christ's time be His true Church?

2. Could Christ's true Church have grown corrupt in its official teaching at any time?

5. Could any church started in later times be a revival of the true Church founded by Christ but alleged to have gone astray in teaching?

Answered on following page.

The Catholic Layman And His Mass Missal

Chapter XVI--Summary

(By The Rev. Paul Bussard, Editor of the Leaflet Missal)

IN the previous articles we have talked in detail about the parts of the Mass of the Catechumens. All together it has about ten parts, five of which may be taken as our gift of prayer to God, while the other five are God's gift to us.

This double action of prayer and instruction is a most important thing to remember, because the only way the layman can become a better Catechumen is by praying more perfectly in the first upward division and by listening more attentively to the last.

The natural impulse of one who gives a gift of prayer to God is to make his gift as perfect as he is able. He will, therefore, mean the **Confiteor** when he says it, and be really sorry for sin and actually wish the aid of the Blessed Virgin and the saints. He will be in earnest about the mercy he seeks in the oft-repeated phrases of the Kyrie. He will be as joyfully sincere in his praise, when he says the Gloria, as were the angels that night the stars first smiled on Bethlehem. He will carefully consider the request he makes with all the Church in the **Collect**.

This is the Christian gift of prayer. This is the Christian speaking to God with his whole mind and from a sincere heart.

If his gift to God is good, God in return speaks to him. In the inspired words of the Lesson and Gospel the Christian hears the Word of God. This is no figure of speech, but rather a sober fact. God speaks to us through the Church in other ways, but His instruction in the sacred Liturgy is of the utmost importance.

The double action of prayer and instruction, this interchange of gifts between God and man is important for another reason. It foreshadows the double action that is to occur in the Sacrifice itself, in which man gives God more than a gift of pray-

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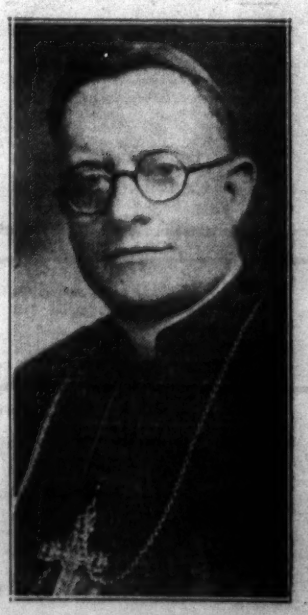
Radio Speaker



The Most Rev. John F. Noll, D. D., Bishop of Fort Wayne and editor of OUR SUNDAY VISITOR, who will speak during the Catholic section of the Church of the Air program sponsored by the Columbia Broadcasting Company, on Sunday afternoon at 1:30 o'clock, central standard time, February 28. A short musical program will also be given during the broadcast.

The Church of the Air program is broadcast by some 55 stations which are links in the Columbia Chain. The program in which the Most Rev. Bishop will take part will originate in radio station WOWO, Fort Wayne, the master station in the broadcast for this particular Sunday.

Editorially Speaking

The Editorials appearing in this column are written or selected by the Diocesan Editor.

TRAINING CHILDREN IN RELIGION

In a letter to the National Advisory Committee on Radio Education, Bishop Edwin V. O'Hara takes exception to certain philosophical pre-suppositions contained in an address sponsored by the Committee, in which the speaker makes the statement that 'young children (except the very brightest) need no religion or philosophy of life." Bishop O'Hara exposes the assumption and predilections underlying the speaker's thesis and protests against the sponsoring of such pseudo-scientific lectures by the National Advisory Committee on Radio Education.

Discussing this same subject—the religious training of the child—Frederick K. Stamm, in an article in a recent number of Good Housekeeping, remarks on the thoughtlessness of many who assume that religious training should not be a part of the child's education.

"I have heard issuing from the lips of many parents," the author comments, "this strange expression: 'I shall leave my child to choose religion for himself when he grows up.' It is not only a strange, but a false, saying. One might as well say, 'I shall bring up my child without country or government, so that when he is grown he will choose whether he will be a Scandinavian or an American.' One can not bring up a child without a national or social bias—all he can do is to guard the child from prejudice, intolerance, and antagonism. A child grows up with a choice unconsciously and imperceptibly made. So it is with religion. The father who adopts the principle, 'Let him choose for himself,' is apt to find that when the child is grown there is no necessity for a choice. The choice has been made."

All this would seem to be obvious enough, yet it is not infrequently lost sight of by well-meaning parents. It should be evident that those who consciously and knowingly allow the child to grow up without religious training, without knowledge of religious verities, do so upon the assumption that religion does not matter. Their attitude is either one of indifference or of hostility to religion. It is but a step from this to the actively anti-religious attitude that seeks the enactment of coercive measures against the teaching or practice of religion.

Catholics believe fundamentally in the necessity for religious education, as a training of the child in the worship of God and in freedom. The Catholic school seeks to embue the child with a deep sense of its personal responsibility to God, thus developing a sound individualism and at the same time exalting the principle of self-abnegation and sacrifice in the conduct of life. In a word, it seeks to regenerate the individual on the assumption that sound character is a more effective panacea for individual wilfulness and social ills than the multiplication of laws which seek to curtail liberty and deny self-government.

Fort Wayne Players Appear In Monroeville

Directed by Mr. and Mrs. Dan C. Flanagan, a cast of 12 young men and women of St. John the Baptist church, Fort Wayne, known as St. John's Players, appeared Sunday night, Feb. 7, in Monroeville. On invitation of the Rev. Theodore V. Fettig, pastor, of St. Rose's church, they presented "Am I Intruding?" a three-act comedy in St. Joseph's school auditorium at 8 o'clock. A capacity audience witnessed the production.

Members of the cast were: Marjorie Hindman, Mary Jane Tholan, Irene Cron, Monica Higgins, Neil Hentz, Thomas Hayes, Bernadette Murphy, Mary Cook, Clem Schnieders, Robert Bangert, and Lee Hindman, Jr. Central Catholic High School, 17 piece orchestra under the direction of Brother Paul, C. S. C., provided the musical program. Besides the cast a score of young people from the southside parish made the trip to Monroeville.

NAME ST. CATHERINE'S NEW CLASS OFFICERS

New class officers at St. Catherine's academy, Fort Wayne, elected for the second semester are announced as follows:

Seniors—Lucile Freiburger, president; Frances Brug, vice president; Marguerite Hodge, secretary; Alberta Alt, treasurer.

Juniors—Rosalie Guillot, president; Alice Schiffli, vice president; Helen Klorner, secretary; Catherine Fink, treasurer.

Sophomores—Mary Catherine McEntaffer, president; Mary Leona Cook, vice president; Helen Ueber, secretary-treasurer.

Freshmen—Merle Bruk, president; Marguerite Hoffman, vice president; Mary Ellen Harkenrider, secretary; Mary Margaret Kelly, treasurer.

Commercial—Madonna Miller, president; Lucila Lauer, vice president; Annabelle Hambrock, secretary-treasurer.

Squire: "Nell, after I die, I wish you would marry Ole Harvey."

"Why so, Hiram?"

Squire: "Well he trimmed me on a horse trade once."—The Messenger.

FORT WAYNE DISTRICT NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

Fort Wayne Brevities

SERVICE UNIT MEETING

Little Flower Social service unit of the Daughters of Isabella, Fort Wayne, of which Mrs. G. W. Libbing is chairman, will hold its business meeting and social session at 8 p. m., Thursday, Feb. 25, at the home of Mrs. Mary Harkenrider, 1024 South Lafayette street. The hostess will be assisted by her sister, Miss Barbara Sorg.

C. O. F. MEETS FEB. 18

Summit City court No. 1180 Catholic Order of Foresters, Fort Wayne, will hold its February business meeting Thursday night, Feb. 18, in the C. O. F. room in St. Andrew's parochial school. Through the efforts of the Rev. Henry A. Hoerstman, pastor, the special headquarters have been provided for the Foresters. He is spiritual director of the court. Leonard Bueter, chief ranger, will be in charge of the meeting.

BOY SCOUT PROGRAM

Several hundred persons assembled in St. Peter's school auditorium, Wednesday night, Feb. 3, witnessed the demonstration given by St. Peter's Boy Scout troop No. 37, and St. Jude's parish troop. Their program preceded by prayer offered by the Very Rev. Msgr. Charles H. Thiele, rector, included first aid work, singing, drilling, rope tieing and endurance contests. Their activities were followed with close interest. C. R. Danielson, acting Scout executive, directed the work.

PSYCHOLOGY LECTURES

The third of the series of informal lectures on psychology which are being given weekly by the Rev. Patrick M. Butler, chaplain, St. Joseph's hospital, Fort Wayne, was heard Thursday night by an enthusiastic audience. The next lecture is announced for 8 p. m., February 18, in the nurses' auditorium.

LAST RITES IN LIMA, O.

Miss May A. Kelley, of Lima, O., an old resident of Fort Wayne and well-known in this city, died at St. Rita's hospital, Lima, O., at 6 o'clock Friday morning after an illness of several weeks. Deceased was a daughter of the late Michael Kelley, Fort Wayne, former prominent resident, and Mrs. J. J. Studer, who died in this city last January. She is survived by her brother, Frank Kelley, of Huntington, and her stepfather, J. J. Studer. The funeral was held Monday morning at 9 o'clock from St. Rose's church, Lima, and the body was then brought to Fort Wayne for interment in the family lot at the Catholic cemetery.

INJURED IN ACCIDENT

George K. DeWald, 29, member of a prominent Fort Wayne family, is a patient at Lakeside hospital, Kendallville, suffering from a fractured right leg and other injuries sustained in an auto accident at 8:30 o'clock Thursday night. The young man, a member of the George DeWald Wholesale Dry Goods company, Fort Wayne, employed in a special sales capacity, was driving to his home in Rome City when his car was wrecked near Auburn. The accident was caused by another car striking the rear wheel of the DeWald car throwing the machine against an embankment. Mr. DeWald was thrown from the car. He is a son of the late George DeWald, Fort Wayne, and has been living with his mother, Mrs. Katherine DeWald at Rome City.

HOLD THREE DAYS' SALE

Headed by Mrs. John H. Porter, Circle No. 8, of the Ladies' Rosary society of St. John the Baptist church, Fort Wayne, opened a three days' rummage sale on Thursday, February 11, at 1520 South Calhoun street. It will continue until Saturday inclusive, proceeds to be given for the benefit of the church. Rosary members assisting in the conduct of the sale include: Mrs. J. W. Adang, Mrs. W. C. Burgard, Mrs. Albert Burns, Mrs. John Distel, Mrs. Walter Jones, Mrs. Edward Kehoe, Mrs. Henry Krabach, Mrs. George Lauer, Mrs. Leo Stump, Mrs. H. C. Sherbondy, Mrs. George Shanahan, Mrs. Louis Ward, Mrs. Ervin Zern.

FORMER ARCOLA CITIZEN DIES IN FORT WAYNE

Anthony W. Heidrich, 80, of 2307 North Clinton street, Fort Wayne, died Wednesday night of senility after a week's serious illness. He was born in Allen county, near Arcola, where he resided until 11 years ago when he located in Fort Wayne. Deceased was a retired farmer. He was a member of the Church of the Most Precious Blood and Holy Name Society of the parish.

He is survived by the widow, Mrs. Mary Heidrich; five sons, Julian, Charles, Clarence, Robert and Rolph, city; five daughters, Miss Mary Heidrich, city; Mrs. Harry Jetmore, Eel River township; Mrs. Roy Forst, Tipton; Mrs. Earl Johnson, Fort Wayne; Mrs. Fred Vaughn, Arcola; a half-brother, Bernard Osterman and 33 grandchildren. The funeral was held Saturday morning from the Precious Blood church, the Rev. Basil Didier, C. PP. S., officiating.

ST. CATHERINE'S GIRLS, FORT WAYNE, AID NEEDY CHILDREN

Reading from left to right: (seated), Betty Suelzer, Helen Kelly, Barbara Shea, Georgiana DeWald, Julia Ellen Kroeff, Mary Margaret Kelly and Betty Nussbaum. Standing, Mary Louise Monning, Mary Richardine Smith, Catherine Wise, Ruth Abkenbruck and Margaret Monning.

Catholic Charities In Cathedral City Active In Relief

Approximately twelve thousand dollars was the amount expended in its work of relief during 1931 by the Fort Wayne Associated Catholic Charities. Cases totaling 502 and visits numbering 7,505, were listed in the annual report presented at the meeting conducted Tuesday afternoon in the board room of the Community Chest in the Bass block, Fort Wayne.

Election of officers held at the meeting resulted in the personnel of the staff remaining unchanged. Harry F. Kennerk was returned as president; Mrs. G. W. Libbing, vice president; Frank Gilmartin, secretary; Martin App, treasurer. The Very Rev. Msgr. Charles H. Thiele, rector of St. Peter's; Joseph Till and Mrs. Edward Gilmartin form the executive board. Miss Hanna E. Conners is field secretary.

Untiring work and widespread assistance for the alleviation of distress was shown by the report. The largest expenditure for relief was that for food, $6,094.09; the fuel outlay was $560.18; milk provided cost $234.32; medicine, $141.23; other items included clothing, gas, transportation, board and lodging, moving expenses, light, baby food and household supplies.

There were 303 new and 199 old cases; 474 were resident; 2 non-resident; 26 transients; 413 relief, and 89 social services only. In the classification of conditions, unemployment headed the list with 248; insufficient income 123; sickness, 19; widowhood, 31; desertion, 14; divorce, 4; widower, 5; domestic difficulties, 9; orphan, 1; transients, 26; referred to other agencies, 6; supervision, 25; separation, 2; stranded, 3; old age, 5; cripples, 2; unmarried mothers, 3; investigation, only 2.

Services rendered included: doctor's care; hospitalization, placed in orphans home, arranged for baptisms, irregular marriages rectified, placed in schools, secured nursing care, employment, physical examinations, glasses, referred to other agencies, dental care, placed for adoption, placed in institutions, and brought about affiliation with the church. The visits listed included 1,355 home visits, 5,240 office visits, 890 other visits, making a total of 7,505.

Cooperating agencies include township trustee, Visiting Nurse league, Red Cross Home service, Pennsylvania Relief, Knights of Columbus, Daughters of Isabella, Missionary circles, Ancient Order of Hibernians, Fort Wayne pastors, Individuals, Peoples' Trust and Savings Co., Employment committee, St. Vincent de Paul society of St. Patrick's parish, Thrift Center, Salvation Army, Rescue Home and Mission, Anti-T. B. League, School nurse, Board of Childrens' Guardians and Probation officer.

St. Vincent's Parish Needy Given Benefit

Conducted by the ladies of St. Vincent's church, Auburn road, Fort Wayne, and under the general direction of the Rev. John E. Dillon, pastor, and the parish entertainment committee, a supper and card party was given on Monday night, Feb. 8. Committee members included Thomas Burns, president of the Holy Name society; Miss Margaret Till, president of the Rosary society; Martin Weaver, George Lucas, Mrs. George Till, Jr., Mrs. William H. Martin. Supper was served beginning at 6:30 o'clock followed by the card party. Pinochle and euchre furnished entertainment for the adults and bunco for the children. High score prizes were awarded for both men and women. The supper and card party were open to the public, a large number from Fort Wayne and vicinity attending. The major portion of the proceeds will be used for charity in aiding the needy of the congregation.

ALUMNAE GIVES PARTY IN ACADEMY LIBRARY

A public Valentine party given under auspices of St. Augustine's Alumnae association, Fort Wayne, was held Monday night, Feb. 8, in the school library. Beginning at 8:15 o'clock bridge and pinochle were played and prizes awarded for high score. The decorations, also favors and tallies were appropriate to St. Valentine's day. The social affair was largely attended.

Following the games refreshments were served with the executive committee members as hostesses. They included Mrs. Lothar H. Stahn, Mrs. Charles Farrington, Miss Mildred McGrath, Miss Norinne Connelly, Miss Alice Perry, Miss Esther Mommer, Miss Natalie Smith and Miss Geraldine Chapman.

43 Central Catholic Boys On Honor Roll

Forty-three classmen of Central Catholic High school, Fort Wayne, are named on the honor roll for the second semester. Announcement is made by the faculty headed by Brother Harold, C. S. C., principal. The freshmen have a distinct lead with 20 honor students; the seniors are second with nine leading the juniors by one, and the sophomores number six.

Following is the honor roll of Central Catholic high school:

Seniors

Paul Bugert, James Callahan, Joseph Crowley, Richard Glassley, Andrew Kelker, Daniel Kennerk, Albert Schnaufer, Joseph Smith, Ronald Zimmerman.

Juniors

Edward Bangert, James Broderick, Kermit Bubb, Arthur Hoffman, John Junk, Bernard Niezer, Jerome Ottenweller, Charles Smith.

Sophomores

John Bail, Jack Cutter, Edward Disser, Dallas Gamble, Charles Garvin, Frank Harlin.

Freshmen

Robert Centlivre, Eugene Creigh, William Cron, Fred Forbing, William Geary, Warren Geise, Raymond Getz, Francis Hedeen, Anthony Kartholl, Emmet Krouse, Jack Kunberger, Merl Martin, Nelson Ottenweller, Francis O'Laughlin, Daniel Peil, Louis Snyder, Gregory Steigmeyer, Joseph Stettler, James Tannehill, Robert Till.

PRE-LENTEN ACTIVITIES AT SACRED HEART ACADEMY

Pre-lenten activities at Sacred Heart Academy have been numerous. Among the many forms of amusements, moving pictures, shown in the assembly hall, have gained great popularity. Both feature pictures and comedies have been shown recently.

A surprise treat of ice cream and candy was given February second, in honor of the new members of the Blessed Virgin Sodality. The new sodalists were enrolled in the morning. A very impressive reception, under the direction of the Reverend John E. Dillon was held in the Academy Chapel in the presence of the entire faculty and student body. Benediction and a hymn to our Lady followed.

The second semester was formally opened Sunday afternoon with a program given by the Fourth, Fifth, and Sixth Grades, after which the Honor Students for January were announced. They were: G. Colligan of New York City; J. Till, R. Keller, K. Till and G. Burns, all of Fort Wayne, Indiana.

The entire entertainment was cleverly carried out in a schoolrom scene. Two humorous one-act playlets of school life entitled "O Teacher" and "President Boy" were the main features of the program and merited much applause. Comical readings of school day accounts added to the merriment. Piano selections and appropriate class choruses were included in the gay pastime.

MRS. HELEN B. LANGAS DIES AT ST. JOSEPH'S

Mrs. Helen B. Langas, 42, wife of Rudolph Langas, of 2013 Frary ave., Fort Wayne, died Sunday morning at 5:15 at St. Joseph's hospital after an extended illness. Deceased, the daughter of Owen E. Barry, was born and reared in Fort Wayne, was a former member of the Cathedral of the Immaculate Conception and received her education at St. Augustine's academy. She was a member of St. Joseph's church, the Rosary society and Sacred Heart League. Surviving are the husband; four sons, Rudolph Jr., Carl, John and Edward; two daughters, Geraldine and Genevieve; the father, Owen E. Barry; one brother, E. J. Barry, and a sister, Mrs. William E. Hickey, all of Fort Wayne. The funeral was held Thursday morning from St. Joseph's church, the Rev. Charles F. Girardot, pastor, officiating.

ST. VINCENT'S ORPHAN GUILD TO MEET FEB. 12

Announcement is made of the February business meeting of the Catholic Orphan Guild, Fort Wayne, to be held at 8 p. m. Friday, February 12, in the assembly room at Catholic Community center. In the absence of Mrs. Frank G. Klotz, president, who is a patient at St. Joseph's hospital, the meeting will be conducted by the vice president, Mrs. Anthony Nesswald. During the session plans will be furthered for the Easter Monday frolic to be given for the children at St. Vincent's home, March 28.

Transaction of business will be followed by a special program for the members of which Mrs. Joseph Bir, chairman and her committee will be in charge.

Popular Pre-Lenten Festivities Are Held

Formally closing social functions until after Lent, a public card party and Valentine dance were popular events in the Precious Blood parish, Fort Wayne. United Societies of the Church sponsored a public card party Sunday night, Feb. 7, which attracted several hundred. The social affair was conducted in the auditorium of the school, Barthold and Spring streets. Bridge, pinochle, euchre and bunco furnished entertainment. Cash prizes were awarded for high score and there were also attendance awards for men and women.

Under auspices of the Precious Blood Parish athletic association a Valentine dance was conducted on Shrove Tuesday night in the school auditorium. Music for the dancing from 9 to 12 o'clock was furnished by Carl Brunner's orchestra. Four numbers were also provided by pupils of the Jean Ward School of Dance. Members of the committee in charge included Norman Degitz, chairman, Misses Geraldine Hill, Lucy Schabas, and Ida Hohman, Walter Hohman, Hugh Lorenz and Wayne Bushman. Proceeds of the social events will supplement the fund for the new school.

PIONEER OF HESSEN CASSEL PARISH SUCCUMBS

Funeral services for Daniel E. Muldoon, 65, prominent member of St. Joseph's church, Hessen Cassel, and well-known Pleasant township farmer, who died Saturday afternoon at his home on the Muldoon road were held Shrove Tuesday at 9:00 a. m. at St. Joseph's church. The Rev. Fridolin J. Hasler, pastor, was celebrant of the requiem High Mass. Interment was in the parish cemetery. Mr. Muldoon succumbed to pneumonia following an eight weeks' illness.

Born in Marion township the deceased was a lifelong resident of Allen county. He was a faithful member of St. Joseph's church, the parish school society and for several years had regularly attended the Laymen's Retreat at the University of Notre Dame. He was married November 11, 1890 to Miss Mary A. Delaney. Mrs. Muldoon is critically ill at the family residence and is not expected to recover.

Surviving are the widow; four sons, Charles at home; Walter of Pleasant township; Herman J. and Andrew Muldoon, both of Mishawaka; three sisters, Mrs. Alice Miller, Mrs. Jane Rauner and Mrs. Elizabeth Drew, all of Fort Wayne; three brothers, Charles of Avilla; William of Chicago, and Albert J. Muldoon, Fort Wayne, and 15 grandchildren.

ST. MARY'S PARISH MEMBER IS SUMMONED

Edward Greve, 49, of 717 Wabash avenue, Fort Wayne, died Thursday morning at St. Joseph's hospital. Deceased was a painter by occupation and had been in ill health for two years. He was a member of St. Mary's church, from where the funeral was held Saturday morning at 9 o'clock, the Rev. George A. Hasser, rector, officiating. Surviving are the widow, Mrs. Nora Greve; three sons, Henry Albert and Donald; two daughters, Bertha and Betty Greve, all of Fort Wayne; the mother, Mrs. Joseph Greve; three brothers, Henry and Charles, Fort Wayne; and John of Cleveland; also a sister, Mrs. Harry Creigh, Fort Wayne.

ST. JUDE'S HOLY NAME MEETING ON HUNDAY

On the first Sunday of Lent, February 14, members of the Holy Name society of St. Jude's church, Fort Wayne, will receive Holy Communion in a body at the 8 a. m. Mass. At the monthly breakfast-meeting there will be a patriotic program in conformity with the nation-wide observance of the Washington bicentennial. The men on this occasion will be hosts to the Boy Scout troop of the parish which will give a special program after the breakfast. It will be followed by a patriotic address given by Clarence R. McNabb, judge of the Allen county circuit court.

BENEDICTION AT NOON DAILY AT CATHEDRAL

A noon-day service including benediction of the Most Blessed Sacrament at the Cathedral of the Immaculate Conception, Fort Wayne, is announced for 12:10 daily during the Lenten season. Members of all parishes and others who wish to attend are invited. This service began on Ash Wednesday, February 10, with a notable attendance and the faithful are urged to be present regularly.

Bridal Anniversary Happily Celebrated

Mr. and Mrs. Clem Hartman, of 4109 South Harrison boulevard, Fort Wayne, on Sunday, Feb. 7, celebrated their silver wedding anniversary with a family dinner and an informal reception for their friends at their home. The home was attractively decorated with spring flowers and jonquils were used with silver service on the dinner table. A number of out of town guests were entertained.

At 8 o'clock Saturday morning the anniversary was observed at St. John the Baptist church where the nuptial high Mass was celebrated by the Rev. S. Joachim Ryder, pastor. Miss Elizabeth Ahern and George Sarazen, who attended the couple at their marriage 25 years ago were again bridesmaid and groomsman. Phyllis Ann, the only daughter of Mr. and Mrs. Hartman, was flower girl; their two older sons, Hubert and Maurice served as ushers and their third son, Richard assisted in serving Mass. The altar was beautifully decorated with carnations and spring flowers.

Mrs. Hartman was formerly Miss Frances Smith, daughter of Mr. and Mrs. George Smith of Fort Wayne. Her sisters, Mrs. William Wyss and Mrs. Kilian Vorndan, and a brother Adam P. Smith, assisted with the observance of the silver wedding. Two other brothers, John Smith and Joseph Smith residing in Toledo, Ohio, and Seattle, Wash., were unable to be present. Mr. and Mrs. Hartman are prominent members of St. John the Baptist church where Mrs. Hartman is president of the Ladies' Rosary society. For several years the couple attended St. Peter's church, later locating in the new southside parish.

ST. CATHERINE'S ALUMNAE HOLDS DINNER MEETING

New officers of St. Catherine's Alumnae association, Fort Wayne, entertained with a dinner meeting at 6 p. m., Feb. 3, at St. Patrick's lyceum. Covers were laid for approximately 75 members. The incoming officers are: Miss Marie Belger, president; Miss Dorothy Federspiel, vice president; Miss Dorothy Getty, secretary; Miss Helen Haefling, treasurer. Miss Caroline Mungovan is publicity chairman. Mrs. John Murphy is chairman, and Miss Catherine O'Reilly, vice chairman of the social committee assisted by Miss Capitola Hindman and Miss Pauline Haley.

Preliminary plans were made for a home bake sale to be held Easter Saturday, March 26. Announcement was also made of a spring dance and card party. Alumnae meetings are held every two months, the next being scheduled for the first Wednesday in April at which arrangements will be completed for the dance.

Officer on the Bridge (much put out): "Is there a blithering idiot at the end of this tube?"

Voice from the Engine Room: "Not at this end, sir."—The Messenger.

Diocese Buys Chapel, Scene Of Martyrdom Of 2 English Priests

London.—Padley Chapel, where two priests were captured in 1588 before being taken to Derby and martyred, has been bought by the Nottingham diocese. For many years an annual pilgrimage to the place has been held.

The building is all that is left of Padley Hall, which was once the home of the Fitzherbert family, the head of which in the sixteenth century was a staunch defender of the Church.

For years the chapel was used as a hayloft, and the place which sheltered the two martyrs, the Ven. Nicholas Garlick and the Ven. Robert Ludlam, was in use as a cowshed. A fund of $7,500 is being raised to restore the building.

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4. Do not write questions on the same sheet with subscriptions, orders for pamphlets, etc.

I want to know when and by whom the books of the Old Testament were classified into the Canon and the Apocrypha?

We would call the reader's attention to a letter from Fremont, Ohio, which appears in this issue. It is from this letter that the above question is taken, and those answer the gentleman requests in this column.

The Catholic Church decided the Canons of Scripture both of the Old and New Testaments. The books contained in the Catholic Bible are all mentioned as divinely inspired by the Council of Hippo, held in the year 393, and also by the two Councils of Carthage, held respectively in the years 397 and 419.

Evidently it is necessary to prove the reliability of the Bible before the Bible itself becomes an authority, and not a soul in the world would know the books which at present constitute Holy Scripture to be reliable, except on the authority of the Catholic Church. If this authority be rejected, the authority of the Bible collapses naturally.

The greatest weakness of Protestantism is that it claims to be built "on the Bible and the Bible only," yet it would not have the Bible if the Catholic Church had not preserved it through the centuries. If the Catholic Church had been throughout the Middle Ages the untrustworthy institution, which Protestant leaders claim it to have been, how do any of them know but what the Catholic Church altered the Bible to suit itself and incorporated books in the Canon of Holy Scripture which should not be there?

The same authority which declared those books to be inspired which are contained in the King James Version, or the Revised Version used by Protestants, also declared the so-called Apocrypha to be inspired. These Apocrypha are Tobias, Judith, Wisdom, Ecclesiasticus, Baruch and the first and second Machabees. These books are all contained in the Catholic Canon of the Old Testament, but are omitted from the Protestant. The Protestant and Catholic New Testaments have an equal number of books.

I, a non-Catholic, recently heard that Theresa Neumann has not tasted solid food for five years. I know it is impossible to live without food, so cannot accept this statement as true. Can you tell me something about this girl?

OUR SUNDAY VISITOR recently published a pamphlet entitled "The Case of Theresa Neumann" which tells a great deal about this girl. The pamphlet may be obtained from this office for twenty-five cents, postpaid.

However, it is true that Theresa Neumann has not tasted food for several years. Since Christmas of 1922 she has not partaken of any solid food. From Christmas 1926 to September 1927 she took only a teaspoonful of water at the time she received Holy Communion. Since September 1927 Theresa has taken no nourishment of any kind excepting the Sacred Host received in Holy Communion.

What constitutes a mortal sin?

In order for a sin to be mortal the transgression must be one whose nature is grave and the act must be deliberate and voluntary.

Must we confess venial sins?

It is not necessary for us to confess venial sins, but it is well to do so.

Catechism Of Christian Doctrine

By Rev. C. M. WINTERS, Lansing, Mich.

ACTUAL SIN

What are the effects of mortal sin?

The effects of mortal sin are:

1. It deprives the soul of sanctifying grace and destroys its supernatural life.
2. It brings on everlasting death and damnation.

What are the effects of venial sin?

Venial sin lessens the love of God in our hearts, makes us less worthy of His love, and weakens our power to resist mortal sin.

What are the chief sources of sin?

The chief sources of sin are the seven *Capital* sins:

1. Pride—An exalted opinion of one's own worth.
2. Avarice—A worship of wealth.
3. Lust—Impurity.
4. Anger—Passion for vengeance.
5. Gluttony—Immoderate appetite for food, strong drink or drugs.
6. Envy—Jealousy.
7. Sloth—Laziness.

What virtues are opposed to the Seven Capital sins?

The virtues opposed to the Seven Capital sins are:

1. Humility—A true estimate of one's own worth.
2. Generosity—Liberality with one's worldly goods.
3. Purity—The virtue which befits a child of God.
4. Meekness—Patience and forbearance.
5. Temperance—Moderation in eating and drinking.
6. Magnanimity—A wholesome esteem of merit in others.
7. Industry—Thrift.

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After Dinner Story

WOODEN SPOIL

By Victor Rousseau

SYNOPSIS

Hilary Askew, a young American forester, inherits a tract of timber land in Canada from his uncle, and when he goes to claim his inheritance finds that Mr. Morris and Mr. Brousseau, the men whom his uncle had employed, are unfriendly toward him. They wish to buy the land from him, at a very low price, but he refuses. Arriving at his lumber camp he meets Lafe Connell, foreman, whom he likes and trusts.

On a tour of his lumber camp Hilary finds evidence of future trouble with two lumbermen, Black Pierre and Leblanc, henchmen of Brousseau and Morris. He also meets Father Lucien in whom he finds an ally. Morris is found to be dishonest, and Hilary asks for his resignation. Mr. Rosny, the seigneur, accuses Hilary of breaking the terms of his lease. He tries to reason with Mr. Rosny, but he refuses to listen.

• • •

CHAPTER XIX

THE CHALLENGE

Yes, sir, it was Morris who pulled off that little affair at Ste. Marie," said Lafe, a few days later.

"That's why he went to see the revenue people when he was in Quebec. And it's he who spread the report that you were at the back of it."

"And, like a fool, I played into his hands by being at Simeon's just when the raid came off," said Hilary.

"I guess that's the size of it, Mr. Askew. You know how people are. There ain't no surer way of queering a man anywhere, specially if he's a stranger, than to suspect him of setting the revenue people on to the 'blind tigers.' It queers him even with folks that don't touch liquor. It's human nature somehow. And I guess you were right when you turned down my proposition to wire the revenue people, only somehow I didn't think folks were the same up here as in our country.

"By the way," he added, "you heard that Simeon's back?"

Hilary nodded. "And running wide open again."

"Well, I guess that hundred dollars' fine didn't hurt him much. But he's mighty sore on you, Mr. Askew. I'd watch for mischief from the quarter."

Hilary agreed. He did not know, however, that Lafe had learned from Tremblay, the landlord—in some incomprehensive manner, since he had not acquired an additional word of French during the time which had elapsed since Hilary's arrival—that Simeon not only meant mischief but was believed to be planning it.

Since the raid the men had been more sullen than before. They worked—for the lumberman does not put his spite into his labour; but it was clear that something was brewing. And Hilary knew that Brousseau's agitators were stirring them up again upon the wage question, as if the proposed strike had been called off to allow the destruction of Hilary's lumber merely.

However, the schooner had already made one trip to Quebec, well loaded. Hilary had been in negotiation with the paper mills, and he hoped to improve his chances materially if the winter was not an early one, and if only the threatened strike did not materialize.

But there had been another trouble, incomprehensible to Hilary, and Lafe, though he understood its origin, had not enlightened him. It concerned Baptiste.

A day or two before Hilary had seen Marie Dupont in the store. She was making some purchases, among a crowd of men, who took no notice of her. In one corner old Jacques Brousseau was bargaining for a trap. As the girl passed him Hilary saw the old man scrowl and mutter at her. Then he leaned forward and said something in the girl's ear. She shrank back and Hilary saw the tears spring into her eyes.

An instant later Baptiste, who had been among the group and had seen the incident, leaped forward and shook his fist in old Jacques' face, pouring out a flood of invective. Jacques Brousseau, not at all perturbed, grinned mildly and turned to his trap again. Jean Baptiste hesitated a moment, and then followed Marie out of the store. Hilary saw him take her by the arm. She shook herself free. Baptiste was pleading. Marie was crying and would not listen to him. At last she went away alone, and Baptiste came slouching back.

As Hilary and he met face to face Baptiste stopped dead and thrust out his chin aggressively.

"Well, what is this that they are saying about the boom?" he demanded.

"Who?"

Jean-Marie swept his arm round the horizon. "Everybody. I ain't a dog; I'm a man," he said.

"I have heard nothing, Baptiste," said Hilary.

"You don' speak the truth. You think I saw the boom through because Brousseau pay me, eh? All right! I am a man. I don' have to work for you."

"I have no accusation to make against you, Baptiste."

"You don' want to accuse. But you think, eh? P'raps you tell me now I didn't saw the boom through, eh?"

"I don't know whether you did or not," said Hilary, becoming exasperated. "If I had reason to believe you did, you'd know it."

"You think I stan' for talk like that?" shouted Baptiste. "I get better money from Monsieur Brousseau than I get from you. All right. I leave Saturday."

"You can go right to the office and get your money till Saturday," said Hilary. "I'll be there in a few minutes."

He paid Baptiste, who took his money with a menacing muttering that Hilary affected not to hear. But after Baptiste had gone he felt the incident keenly. He valued the little man, and he knew he had wronged him by refusing to affirm his faith in him. Baptiste's defection was not very much, but it showed that the wind of adversity was still blowing strongly. He was a little surprised at the equanimity with which Lafe received an account of the incident.

Baptiste secured a job with Brousseau on the following day and shook the dust of St. Boniface from his heels.

Leaving Lafe at the mill, Hilary made his headquarters in one of the new camps, about five miles up the river. At five o'clock on the Saturday night he was surprised to see his hands trooping homeward along the road. Many of them did go home over Sunday, and some every night; but this was an exodus. Hilary called his gang foreman, who came up sullenly.

"What's the meaning of this?" he asked.

"We strike. We want two dollar a day."

"Why don't the men come to me?"

"I don't know. We strike, that's all. You see Leblanc."

"So you've chosen this time to strike, have you?" cried Hilary furiously. "All right! Get out! I'll bring men over from the south shore."

He went back to his shack and sat down, resting his head on his hands. It was clear that Brousseau had postponed his original plan till now to cripple him beyond hope. And Leblanc, who did not work for him, was in charge of the affair! He was thoroughly disheartened over this new development.

However, if the strike did not extend to the mill he could still get his shipment through.

Presently he heard the sound of wheels, and, going outside, saw Lafe driving rapidly along the road. He stopped the horse, jumped out of the buggy, and came up with a woeful expression on his face.

"I met your men going home, so I guess you know," he said. "They've struck."

"The mill-hands too?"

Lafe nodded. "It's that fellow Leblanc. He's telling them they can get two dollars and their grub. MacPherson tried to hold the mill-hands, but he couldn't. You'll have to give what they're asking."

"Not a cent more," said Hilary firmly. "I'll close down the mill first, stop everything, and hang on till spring."

Connell's face grew more lugubrious. "Say, Mr. Askew," he protested, "it's this way. You're taking this here strike as a personal matter. Now it ain't that. They know they've got the whip hand over us, and they ain't far-sighted enough to see that if they bust us they bust themselves, and that Brousseau's only making believe he's going to give in and pay them back later. That's the way strikes like this are handled."

"Suppose I pay the mill-hands two dollars, will they stay in?" asked Hilary.

Lafe shook his head. "I offered it 'em," he said. "I took the responsibility of that. Maybe I was wrong—but anyway, it won't go. They say it's to be two dollars all round, mill hands and lumbermen."

"I'll not be beaten by Brousseau," said Hilary furiously.

Lafe scratched his jaw. "It appears to me that you're going in just the way he wants you to," he answered. "Make it two dollars till we get this shipment through the mill."

Hilary shook his head. "Not a cent," he answered. "I'm not going to have Brousseau dictate the price of my labour."

"That's all right, I suppose, so far as you're concerned," said Lafe indignantly, "but what about me? I guess I've got the right to have some word in this matter, with that eight thousand of Clarice— my wife—invested. Seems to me you're putting up your front on my money as well as yours," he blurted out.

"I'll write you a check for it."

"O shucks!" said Lafe; and, turning upon his heel abruptly, he went back to the buggy without another word. He entered it, whisked the reins, and drove slowly away. But when he had gone a hundred paces he turned the horse and came back.

"You'd better know the worst," he said. "Louis Duval's in St. Boniface, and he's going to open up tonight. Now I'm through with it—all of it."

He whipped the horse and drove away furously, leaving Hilary alone in the deserted camp.

Hilary sat there for a long time. It began to grow dark, but absorbed in his bitter reflections, he took no note of anything. He had made a bungle of everything to which he had laid his hand since he came to St. Boniface; and yet, as he looked back, he could not see how he could have done any better. It had been necessary to oust Morris, from which action the ensuing sequel of difficulties flowed, like a river from a mountain brook. The loss of the lumber—that was beyond his control. And the visit to Ste. Marie, while unfortunate, made little difference; Brousseau would have got him just the same if he had not gone there.

Everything sank into insignificance beside the fact that Louis Duval, in open defiance of him and his warning, was selling liquor from the St. Boniface property. It was a deliberate and direct challenge; and he must accept it or be for ever discredited among his men. More: he must accept it or abandon his plans and return home.

"I'll stop that, anyhow," he muttered, and rising, took a revolver from his suit-case, loaded the six chambers, and thrust it into his coat pocket. Then he clapped on his hat and went out.

It was still light, and he calculated to reach St. Boniface soon after Duval opened. But he had not gone a dozen paces when he heard the sound of a trotting horse, and presently, from among the trees, he perceived Madeleine Rosny upon the chesnut which had bolted with her on the day of the dynamite blast.

Hilary stood still, overcome with surprise. He had not seen her since the day when she forbade him to speak to her, and the thought that she was riding toward his camp at that late hour aroused the echoes of his old hopes, but, with them, resentment at her injustice.

She put her horse to the gallop as she neared him, and reined up so suddenly that she almost threw the beast back upon his haunches. Hilary saw that she had a new and powerful bit, which gave her perfect control. Her pluck was splendid in this riding of the same animal along the same road.

He raised his hat and waited. She leaned over the horse's shoulder, and he saw that her face was expressive of great concern.

"You are not going to St. Boniface to-night," she said.

"May I ask why?"

"It is my wish, Monsieur—and my warning also."

(To be continued)

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• • •

"All for Jesus through Mary"

February 14, 1932.

Dear Joan,

How happy the Little Flower must be to see you planting in the hearts of your class such tender seeds of charity and love for the missions! Tell them that I am praying for their intentions and hope that they will spend many happy hours with you studying mission conditions.

After we left the home I wrote you about in my last letter, Catechist and I made several other visits.

In the first tenement we entered we found a Mother with three little ones, the smallest of whom was standing on a chair near the kitchen table, eating bread, and drinking some coffee. An oil lamp was burning on the table, and though it was mid-afternoon, it was necessary. Their little basement apartment was terribly dark and dingy. There were four other children in the family. The father was working only two days a week. Both the electricity and gas had been shut off because they had been unable to pay the bills. Catechist spoke to the Mother about several of the children who were attending Catechism class, and promised to send her a grocery order.

Next we visited an old lady who lived all alone in an attic room. Her little apartment was spotlessly clean. She told us that everyday she went out with a bucket to gather coal along the tracks. She told us too how hard it was for her to do it, but that necessity overcame all pride. She pointed to her only dress, worn indeed and made over at least five times, as the different colors and materials indicated, and to an old black shawl, her only garments. In one corner was a wash tub and on the table a few pieces she had just laundered. Pathetically she pointed to them as she explained that it was very seldom she had the opportunity of doing any work now, since times were so hard that her old customers no longer gave her work. Catechist consoled her, and suggested that she come to Our Home where aid would be given her.

Then we visited a Mother whom Catechist had regularly called upon for two years. When this case came to her attention there was only one child in the family. Now there were three, at the time of her last visit none of them had been baptized, although for two years she had used every argument to induce the Mother and Father to have them baptized. The last time she had seen them she had told them that if the children were not baptized before Christmas she herself would call for them and take them to Church and see that they were baptized. Apparently the promise had been effective, for on November 29th the three children had been baptized, thanks to Jesus and Mary!

May God bless you and your little group of missionary workers; may He choose at least one of them to work in the fertile field at home!

Affectionately yours in O. B. L. V.

Catechist Mary Bernard

• • •

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 18 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are to sanctify one's self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

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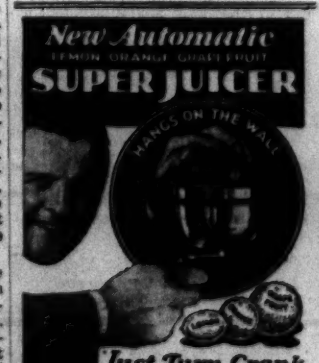

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Is There Co-operation Between Your Home And the School?

(Continued from Page)

is taught to beware of evil company because it "corrupts good manners." But the home-folk make most of those who are least distinguished for their religious spirit. In fact, the grown-up sons and daughters frankly prefer the society of non-Catholics. Not to speak of one extremely evil result of this practice—mixed marriages—the child is at once lifted out of the Catholic atmosphere, in which he spends a few hours daily at school, to move and live and have his being for the greater part of the time in a practically non-Catholic atmosphere, a place where religious indifference holds away and where the Catholic life is at an extremely low ebb, if not entirely dead.

Now in all these ways many Catholic homes, instead of co-operating with the teachings and principles of the school, directly oppose them. The very existence of this inconsistency between the work of the school and the practice of the home is of itself sufficient to cause untold harm to the impressionable mind of the child—and that precisely in the years when he is preparing for the grim battle of life after the completion of school.

Let those, then, who are so ready to criticize our schools, first give the system of character training therein in vogue a fair trial. Let them give the principles taught in the class room an opportunity to thrive in the family circle, instead of stifling them, ridiculing them, and opposing to them the shallow maxims of a selfish world, which regards everything from the standpoint of "success." There are, of course, thousands of homes where the parents enforce the teachings imparted to their children in the Catholic school. It is from these homes that comes the great army of youths who are the pride of the Church and the hope of the country. But their number would be greatly increased were all parents equally careful in emphasizing these teachings at the fireside.

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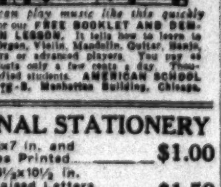

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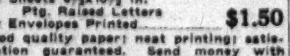

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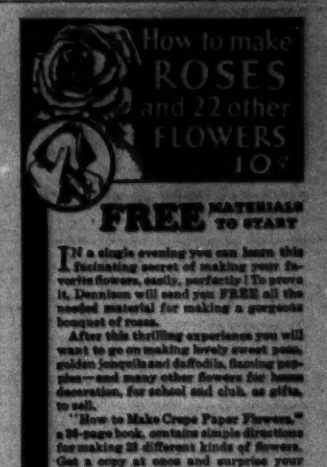

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OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

RIGHT REVEREND JOHN F. NOLL, D. D., LL. D.,
Bishop of Fort Wayne—Editor-in-Chief.
Rev. Aquinas Knoff, Diocesan Editor.
Rev. R. E. Kelly, Rev. M. A. Chapman,
Associate Editors.

Contributing Editors: H. C. Hengell, A. Muntsch, S. J., John M. Ryan, C. S. C.

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

Subscription Rates:

In United States: $1.00 per year; In Canada and Foreign Countries: $2.00 per year. Three years, $2.75; Life Subscription, $20.00; Present Life subscribers may secure the DIOCESAN EDITION for Life by paymant of an additional $10.00.

Where a reader has an unexpired subscription term, we shall make a proper extension of time on the plate of the Diocesan Edition.

ADVERTISING RATES:

40c per single column inch, no ad less than one inch published.
70c per inch if 50 inches or more are used in one issue.
Circulation over 22,000 every week in northern Indiana.
For further information write Advertising Department, Our Sunday Visitor, Huntington, Ind.

HUNTINGTON, INDIANA, FEBRUARY 14, 1932

BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ.

+ John Francis Noll
Bp. of Ft. Wayne

URGING STUDENTS TO TAKE THE PLEDGE

The Spiritual Director of the students of Notre Dame University has been trying to interest them in taking the pledge against the use of intoxicating drinks. By way of parenthesis we might say that this very effort on the part of the University should be a convincing argument that the Catholic Church believes in temperance and that, if the proper motives be behind the practice, she believes in total abstinence.

The common objections to pledge-taking are proposed and answered as follows by Father O'Hara, Prefect of Discipline and Spiritual Director at the University of Notre Dame.

Pro and Con On the Pledge

Objection.—Why should I sign it? I never drink anyway.

Answer.—Your pledge may help a weaker brother to take it; example is powerful.

Obj.—But I like liquor and I never abuse it.

Ans.—There is no reward for giving up something you *don't* like. The pledge as we take it, is a supernatural act of self-denial, made in memory of the Passion and the thirst of Christ on the Cross; it brings a reward in heaven. In your Lenten penance, do you give up something you don't like? The true Christian, who follows Christ daily, takes up his cross daily.

Obj.—I am afraid I won't keep it if I take it.

Ans.—Does the fear that you won't keep your purpose of amendment keep you from making one when you go to confession? Strengthen your will so that you will keep it! Take the pledge for short intervals only if your will is so weak; learn the joy that comes of sticking to your good resolution, if only for two weeks.

Obj.—I don't think much of a fellow who can't stay sober without a pledge.

Ans.—Do you think more of a fellow who gets drunk without a pledge? You may think the signing of a pledge indicates a weak will. It may, but it is a willing will, one that wants strength and has the courage to use means to obtain it. Weak will is just one more item of overproduction that is keeping us in the depression.

Obj.—I would be a laughing-stock among my friends if I signed the pledge.

Ans.—Great friends you have! They are just the kind who will get you out of trouble when discipline catches up with you—just the friends who will bail your soul out of purgatory when you die. Stick with them. Sink or swim together. The purpose of the campaign for the pledge is to let you know that you can find good friends here who never drink. This will bring them out.

Obj.—You are a wet blanket if you don't drink at social affairs today.

Ans.—Here is what a freshman has to say in answer to that: "The only reason why the modern student drinks is that he thinks it smart. He feels that since he is entering manhood it will make him look more like a man if he drinks in the presence of the modern flapper. I thought it was smart once myself, but after a hangover and a stiff lecture and punishment by my father I changed my mind. Now I can see how crazy I was—and how crazy others still are."

Obj.—We always have it at home, and I want to be able to take a drink now and then with the family.

Ans.—Place that sort of limitation on your pledge if you like. The boy who agrees never to take a drink except in his own home—when the family is at home—is not likely to abuse liquor.

Obj.—I don't see any need for it.

Ans.—They say that Henry Ford denies that there is a depression and doesn't believe in charity—but that doesn't nullify the depression and it doesn't feed any hungry mouths or give employment to any idle men. If you see no need for it for yourself, take it to encourage the poor fellow who does need it—and there are such fellows: take it on faith if you don't know it by experience. It is charity to help your fellow-man—and surely *you* believe in charity.

SOME GOOD ADVICE

A Kansas City judge has issued ten Commandments for Leap Year girls. They are equally applicable to boys, and hold as well for other years as for Leap Years. Read them and see if you do not believe that they contain a great deal of common sense:

Don't pick a sheik.

Don't let a handsome face influence your better judgment.

Don't shy from the bashful because the bashful are shy.

Consider the man who considers his nickels.

Believe not that the man with the motor car has the only vehicle to happiness.

Remember clothes may make the man and fill the clothes closet, but they don't fill the pantry.

Don't delay a proposal because he is old-fashioned. He may be like your father.

Demand much character, but be satisfied with a small part of the pay check.

Don't be finicky; you have faults yourself.

Let love be the only consideration; after all nothing else counts.

Readers Speak to Readers

Fremont, Ohio, Jan. 19, 1932

My Dear Bishop:

I am a Protestant seeking information which so far I have been unable to secure from Protestant sources, which may be sufficient excuse for trespassing on your time.

I want to know when and by whom the books of the Old Testament were classified into the Canon and the Apocrypha.

I have searched the reference books in our public library, but can find no inkling of the matter. I have written the publishers of the American Standard Version of the Bible, and they cannot tell me. Bruce Barton, in his book "The Book Nobody Knows," states that this classification was made by "the Council of Jamnia, A. D. 90," but he does not tell the story nor cite authority. In answer to my inquiry he wrote me that he does not know himself; but made the statement on the authority of his father, who was a minister. I have no doubt the statement is correct, and I presume it was a council of the Sanhedrin; but I want to get the story and citation of authority as I am writing an essay in which I want to use it.

I have been a teacher in five Sunday Schools, and I claim that the Roman Church is correct in its teaching as to the Divine inspiration of the Apocryphal Books of the Old Testament; and I further maintain that the Protestant Reformers robbed us of part of our Bible when they accepted this Jewish classification and ceased to publish the Apocryphal Books of the Old Testament with the Canon.

The St. Vincent De Paul Society of this city supplies me with "Our Sunday Visitor," so if you were to publish an article covering the above matter it would probably serve my purpose as well as a personal reply.

Thanking you in advance for any information you may be able to furnish me, I am, Sir,

Fraternally yours,
WM. H. WATTS.

Most Rev. and Dear Bishop Noll:

With the approval of His Excellency the Most Reverend Michael James Gallagher, D. D. of Detroit, the AUGUSTINIAN MISSION HELPERS OF OUR MOTHER OF CONSOLATION, have opened a Novitiate at 13588 Sunset, Detroit, Michigan.

The end of which this new Religious Society is formed is chiefly social welfare work such as parish visiting, family case work, Sunday School work and Mission work. At the request of the various pastors these new Mission Helpers in the Church will make house to house visits, seeking to reclaim fallen away Catholics, and bring back to the Church those lukewarm or indifferent Catholics who have given up the practice of their Religion.

As a part of their social service activities, they will also organize classes in singing, sewing, cooking, dramatics, and handicrafts. They will attempt to reach out a sympathetic and helping hand to foreigners, teaching them the care of their children and prepare and train them to become practical Catholics and useful citizens of the country.

As there are thousands of Catholic children in the public schools who receive no Religious instruction whatever, no one can doubt but that there is a great need for an apostolate such as this. This new apostolate will open a Mission Field rich in possibilities for great good in saving thousands of souls that might otherwise be lost.

Any lady desiring to join the ranks of the AUGUSTINIAN MISSION HELPERS OF OUR MOTHER OF CONSOLATION may apply to Sister M. Rita, Sister Superior, at the Novitiate, 13588 Sunset, Detroit, Michigan.

Non-Catholics like to read Our Sunday Visitor; send them the month-end special issues (12 issues) for one year for 20c.

If Its Supporters Only Accepted Its Teachings

"The message of the Bible to our souls has not been in the least degree weakened by the researches of modern scholarship or the advancement of modern knowledge, but on the contrary the spiritual message of the Bible, the divine revelation which it contains, the fact of its divine inspiration, stand clearer to us than ever.

"I say without hesitation that no fact or truth which modern biblical scholarship has established conflicts with or tends to weaken full belief in the deity of Our Lord Jesus Christ, in His miraculous birth of the Blessed Virgin Mary or in His resurrection from the grave and ascension into Heaven. If there are religious teachers today who believe less fully in these essential facts of the Gospel this is because their own faith in Christ has weakened and not because any facts established by biblical scholarship require this. If the Bible has less power in our lives today, the lack of power is in us, not in the Bible."—Bishop William T. Manning of the Protestant Episcopal Diocese of New York.

Regis College Review Service

EXCELLENT BOOKS ON BIRTH CONTROL

By E. T. S.

THE CASE AGAINST BIRTH CONTROL by Edward Roberts Moore is a scholarly presentation of an all important modern question. It embodies the result of an exhaustive, world-wide investigation into every phase of the problem and represents the official attitude of the Church towards birth control.

The first part, "The Refusal of Parenthood" unfolds the evil in its alarming prevalence. The fallacy of the argument of over crowding is cleverly refuted from the sociological standpoint. The medical attitude is presented in an authoritative and forceful manner. The most valuable section of the book, however, deals with the morality of the problem. Here we find the arguments that lift the problem from the mist of emotion and sentiment in which it has been enshrouded. Dr. Moore has accomplished a highly beneficial task. He has made this matter perfectly clear even for the untrained mind. (Published by the Century Co. Price $2.65.)

MIXED MARRIAGE by Mrs. Margaret Banning is a powerful story told in a masterful way. With unusual penetration, the author analyzes a burning question of the day. The evil and almost inevitable consequences of a mixed marriage and the soul-trying differences of point of view on the vital problem of birth control, are impressively dealt with in this charming story.

The main characters have at their command all that could be desired to make their marriage happy. Yet the difference in religion, applied to practical life, creates a wide gulf between them. The lesson so skillfully taught by the story is one that should not be passed by unheeded. The deep realization of life's purpose through the spirit of faith, is the only solution to this and similar problems.

The touch of the literary artist is evident in every page. The analysis made of this widely discussed problem is worthy of the careful study of our Catholic people. (Published by Harpers. Price $2.15.)

Readers may order the books reviewed in these columns from OUR SUNDAY VISITOR.

Rev. Theobald Mathew, The Apostle Of Temperence

(Continued from Preceding Page)

career with the greatest zeal. On the 10th day of April, 1838, the first teetotal society was formed in Cork, and sixty names, at the head of which stood that of "Rev. Theobald Mathew, C. C.," were signed to the roll; in less than six years nearly as many millions of men and women of all grades and positions had bent their knees before the holy man to receive his benediction and to promise before God to relinquish for ever the fascinating vice that was destroying their bodies and imperilling their souls' salvation.

"Having hoisted the banner of temperance in almost every parish in Ireland," to use his own words, he resolved to visit England, arriving in Liverpool July 1, 1843. His reception in the large manufacturing centers and cities was one of continued ovation. Thousands and tens thousands of all ages and sects thronged round him to take the pledge wherever he appeared.

As early as 1844, he contemplated a voyage to America, and though two United States ships, the Jamestown and Macedonian, were successively placed at his disposal in 1847, his presence in his native country could not be dispensed with at that trying hour. However, on the 2d day of July, 1849, he left home for New York, where he was received in a manner so flattering and enthusiastic that he must have felt that the cause to which he had devoted the evening of his life had as many and as earnest advocates on this side as on the other side of the Atlantic.

The good priest remained with us for nearly two years and a half, and finally took his departure in November, 1851. His parting words to his countrymen in America on this occasion were so full of pathos and paternal advice that they cannot be too frequently and persistently set before that large class of our fellow-citizens whose welfare in this world and eternal happiness in the life to come were the constant and primary objects of his solicitude. "You are presented here with a boundless field of profitable employment," he said, "and every inducement is held out to to persevering industry. You are received and welcomed into the great American family with feelings of sympathy, kindness, and friendship. After a few years, you become citizens of this great republic, whose vast territorial extent abounds in all the materials of mineral, agricultural, and commercial wealth; the avenues to honor and fame are liberally thrown open to you and to your children, and no impediment (save of your own creation) exists to prevent you attaining the highest social and civic distinction; and will you any longer parmit these glorious opportunities to pass unimproved? Or, rather, will you not, by studying self-respect and acquiring habits suited to your new position, aspire to reflect honor alike on the land of your birth and your adoption? I implore you, as I would with my dying breath, to discard forever those foolish divisions, those insensate quarrels, those factious broils (too often alas! the fruits of intemperance), in which your country is disgraced, the peace and order of society violated, and the laws of Heaven trampled on and outraged."

He expired surrounded by his friends on the 1st day of December, 1856. His remains repose in the cemetery of the city which was so long the witness of his many virtues, and his name is never mentioned by those who knew and have survived him but with prayers and benedictions. His best epitaph, perhaps, are the lines engraven on his marble bust in the Barberini Convent at Rome, which reads as follows: "Father Theobald Mathew, of the Order of Capuchins, apostle of temperance in Ireland and the whole world."

Around The World In Ten Minutes

(Continued from Preceding Page)

points of the imposing buildings which surround the Belvedere courtyard. The alarm which spread through the Vatican at this news proved largely unfounded, for new cracks present no immediate character of gravity, but they are an indication, nevertheless, of the bad state of many of the old walls.

Vatican engineers are working at present on a complete plan of restoration for all the buildings which show the slightest weakness, but it will be some time before the complete plan can be elaborated. Meanwhile all the danger points have been made temporarily safe by means of wooden props.

Mexico Due to Accept Church's Nominees

MEXICO CITY—The carefully-guarded results of the discussion between representatives of Church and State regarding the Federal District's new religious law were unofficially revealed when it was said that the government probably would accept Archbishop Pascual Diaz's list of twenty-five priests authorized to officiate in churches under the terms of that law. It was said privately that this list would be submitted at once and the designated priests would be on duty within a few days, after more than a month's absence.

On the eve of announcement of the Church's recognition of the law, Archbishop Diaz issued a pastoral letter of instruction to lay Catholics, advising them again of their duty to respect the decision and mandates of the hierarchy and the Pope and the teachings of the Catholic Church regarding faith, humility and obedience.

Growth of the Church In Scotland Is Shown

LONDON, ENGL.—Rapid progress in the Church of Scotland is shown by statistics included in the new issue of the Scottish Catholic Directory.

The Catholic population of the country is given as "over 608,000." This is an advance of 7,000 over the last officially estimated figure and is evidence of the fact that the authorities are confident of the increase.

Priests have increased during the year from 602 to 695, and churches, chapels and mission stations are now 487 as against 455 last year.

There were 17,366 baptisms, an increase of 4,644 over the previous return, and marriages were 4,552 as against 2,703 the year before. This is the most astonishing increase in the whole report. Confirmations increased by 1,764 to 13,695.

Private High Schools Lauded By Daily Paper

ST. LOUIS, MO.—Tribute to the scholarship and attainments of the private high school, particularly the religious institution, is paid by the St. Louis Globe-Democrat in a recent editorial.

Referring to 14,000 tests applied by one group of officials, and 40,000 by another group, the paper states that the results indicate "higher scholarship in the religious institutions, as a whole, as compared with the public high schools."

"To what stodginess and inertia might not our public high schools fall in time," the paper says, "if there were no institutions of entirely different status with which they might be contrasted?"

Samaritan Capital Is Found Under Ruins

JERUSALEM.—The remains of ancient walls dating from 900 to 800 B. C., indicating that the Israelitish Kingdom of Samaria preceded the Roman forum previously found in the same place, were among the discoveries of the excavation season recently completed at Sebastia, Northern Palestine, near Nablus (ancient Schechem).

"Some well known Bible stories were verified during our excavation season earlier in 1931," said Dr. Sukenik in reviewing last year's results of the Samaria expedition.

A vast amount of pottery, decorative objects and small articles were found inside the Israelitish tombs, showing clearly how much the cult of ornamenting the dead developed among the Israelites and illustrating vividly several passages in the Scriptures, where the prophets inveighed against the "senseless" custom of burying valuables with the dead.

Perhaps the most interesting discovery, from the Christian point of view, was a church which apparently was built in the fifth or sixth centuries A. D., revealing a long period of history until after the Crusaders' period in the thirteenth century.

Early Christian tradition places the execution and burial of St. John the Baptist in Samaria. Medieval pilgrims told of a church built on the brow of a hill near Herod's temple for an augusteum, where the head of St. John was placed. Their description of the place, including the frescoes of the crypt in the church, which depicted the beheading and burial of St. John, corresponds exactly with that of this church. In the crypt adjoining the altar the frescoes are still visible.

WHAT IS THE ANSWER?

See Page 1 for the questions for which the following answers are given.

1. Yes. "The gates of hell shall not prevail against it." (Matt. XVI, 18). "I am with you all days, even to the consummation of the world" (Matt. XXVIII, 20).

2. To be the true Church that Christ founded: it should be traceable back directly and continuously to Christ and His apostles; it should have unity; it should be universal, aiming at including all men; it should have holiness; it should not err in its teaching.

3. No. Christ founded the Church for all time and any later church lacks His authority and is contrary to His will.

4. No. "Behold, I am with you all days" (Matt. X VIII, 20). "The Father shall give you another Paraclete, that He may abide with you forever, the Spirit of Truth" (John XIV, 16-17).

5. No. Under Christ's guarantee, His true Church could never have erred, could never have died or lapsed, therefore could not be "revived."

The Catholic Layman And His Mass Missal

(Continued from Preceding Page)

er and receives more than a word of instruction. In the Sacrifice that follows man gives the gift of himself together with the offering of the Body and Blood of Christ, and unites himself with Christ in that oblation. He then receives God's gift, than which none is greater—Christ in Holy Communion, and all the grace and blessing and promises that come with the Author of Grace.

About this most sublime Action we shall speak in the articles that follow.

Editor's note: Subscribers to the leaflet Missal receive by mail a new Missal for every Sunday of the year. Each Leaflet contains all the Mass prayers exactly as read by the priest. Cost per year—99 cents.

Pastors, teachers, directors of clubs, etc., are invited to inquire about the cost of the Leaflet in quantities. Address: The Leaflet Missal, 244 Dayton Avenue, St. Paul, Minn.

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The Alexian Brothers
will gladly send their booklet, Prospectus, to those young men who desire to embrace the religious life in a BROTHERHOOD devoted to the professional nursing of the (male) sick. Address:
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NEWS FROM OUR DIOCESE
OUTSIDE OF FORT WAYNE

SOUTH BEND

CORRESPONDENT
John T. Veiser
211 Badin Hall
Notre Dame, In

Tenth Year of Parish Celebrated

Our Lady of Hungary parish celebrated the tenth anniversary of its establishment last Sunday. Thanksgiving services marking the anniversary were begun by the celebration of High Mass at 10:15, which was sung by the pastor, Father Gyorfy. The celebration was continued at 3 o'clock in the parish auditorium in the presence of the Hungarian consul, Ladislaus Medzgyessy, the guest of honor, and priests from local parishes. Eugene Fulop, church organist, was chairman of the program which consisted of a variety of stage skits and vocal and musical numbers and a play in the Hungarian language. The principal address was delivered by Father Gyorfy.

The steady progress of the parish under the supervision of Father Gyorfy, who has been pastor of Our Lady of Hungary parish since its establishment in December, 1921, speaks well for both its very capable pastor and the members of the parish. Since the creation of the parish, Father Gyorfy has enlarged the church and added the tower, built a rectory at a cost of $16,000, and a modern building which serves as a school and a center for parish activities at a cost of $125,000. A home for nuns was included in the cost. The school which is attended by six hundred children is taught by the Sisters of Divine Charity. Besides class rooms, the building contains a beautiful auditorium which comfortably seats six hundred persons, a kitchen for banquets, and club rooms for parish societies. This remarkable record of progress shown by Our Lady of Hungary parish is due to the untiring efforts of its pastor, Father Gyorfy, his assistant Father Szabo, and the hearty cooperation of the members of the parish.

SAINT CASIMIR'S BAZAAR

St. Casimir's auditorium was filled last Sunday night by crowds attending the closing of the annual pre-Lenten bazaar. The success of the affair was due to the zealous efforts of all parish societies which participated under the direction of the Rev. Anthony J. Rozewicz, C. S. C., pastor.

A dance was given Wednesday night, February third in St. Adalbert's parish hall under the auspices of the Women's Holy Rosary Sodality.

K. OF C. MARDI GRAS

The third annual Knights of Columbus Mardi Gras last Tuesday night proved to be one of the most brilliant social events of the pre-Lenten season. The proceeds of the affair were added to the charity fund which the lodge is using to alleviate suffering and privation among the unfortunate citizens of South Bend. Mr. George Heneghan was chairman of the dance. Vic LaBedz and his Victorians furnished the music.

RALLY AT ST. STANISLAUS'

More than thirty members of the St. Stanislaus' Church guard and their wives and friends were entertained Thursday evening, February fourth, at a pep rally in the church club rooms preparatory to the Blue Ribbon dance to be given by this society in the parish auditorium Tuesday night. Valerian Czolgosz presided.

J. H. N. S. GIVE DANCE

The Junior Holy Name society of St. Patrick's Roman Catholic church sponsored a dance in the Knights of Columbus ballroom last Monday evening, February eighth. Paul Nowak, president of the society, had charge of the arrangements. The music was furnished by Moon Marohn's orchestra.

ST. HEDWIGE'S LITERARY SOCIETY.

The girls of St. John Canty Literary society of St. Hedwige's parish displayed their talent at entertaining at their monthly meeting last Monday evening. Mrs. Harry H. Slominski and Mrs. Mary Smogor of the Progress Club gave very interesting talks. Dancing and cards were enjoyed during the remainder of the evening and a buffet luncheon was served. The chairman of the entertainment committee was Miss Alice Buczkowski.

The annual doughnut ball of St. Hedwige's parish, sponsored by the Polish Women's Citizens' club and the church finance committee, closed the pre-Lenten social activities of the parish last Tuesday evening. Walter Prawat and his orchestra played. Mrs. Leo Niedbalski was chairman of the dance committee.

The St. Teresa's Ladies' Good Will club of St. Adalbert's parish held its monthly meeting Tuesday night at seven-thirty o'clock in the school.

The Altar Society of St. Joseph's parish was entertained Tuesday afternoon, February ninth, at a desert bridge. About one hundred-sixty ladies were present and enjoyed the entertainment. The committee in charge was headed by Mrs. Jessie Crimmins, assisted by Mrs. James Boland, Mrs. Harry Marfoot, Mrs. Frank Sosnoski, Mrs. Paul Beriusit, Mrs. Ray Vogel, Mrs. Joe Paulin, Mrs. Walter Shilts, Mrs. Louis Buckley, Mrs. Louis Murphy and Mrs. Edward DeVreese.

NOTRE DAME NEWS

PHILOSOPHY CLUB

A new scholastic organization, entitled the Academy of Neo-Scholastic Philosophy, was organized recently at St. Mary's college, Notre Dame, Ind. The aim of the new club is to further the interest and ideals of Neo-Scholastic philosophy.

According to the constitution only 20 students of the college may be members of the organization. Twelve of the twenty must be seniors, and the office of president and vice-president must go to seniors. Officers chosen at the organization meeting were as follows: president, Winifred Grogan, Chicago; vice-president, Lucille Weigand of Wichita, Kan.; secretary, Miriam Sullivan of Pittsburgh, Pa. Frances Sullivan of Nashville, Tenn. is on the executive board.

The thirteen members who are in the Philosophy club at present include Margaret Bergan, Winifred Grogan, Lucille Weigand, Agnes Sobatzke, Mary Wagner, Loretto Callahan, Mary Louise Felber, Janet Crowley, Louise Casabianca, Miriam Sullivan, Frances Sullivan, Gertrude Rigney and Gwendolyn Kaczmarek.

ELKHART

CORRESPONDENT:
Margaret Allen
612 Gardner Court
Elkhart, Indiana

ANNUAL VALENTINE PARTY

The Daughters of Isabella held their annual Valentine Party. There were 35 tables in play. Table prizes were given. The committee for this meeting was Mrs. Mable Duwerluis and Mrs. Mary Tuttle, chairmen, Mrs. Catherine Nadonly, Mrs. Bertha Karahus, Miss Margaret Baron, Mrs. Josephine Riblet and Mrs. Esther Myers.

MISHAWAKA

D. OF I. ENTERTAIN

Fifteen card tables were in play at the public party sponsored by the Daughters of Isabella in the Knights of Columbus hall on Thursday evening, Feb. 4. Prizes were given at each table. The committee in charge was composed of Mrs. Gertrude Clauss, Mrs. Mel Hower, Miss Anna Hums, Miss Dorothy Hums, Miss Mildred Herzog, Miss Henrietta Doll and Mrs. Edward Doll.

ST. BAVO'S SODALITY ENTERTAINS

Four hundred guests danced at the pre-Lenten hop sponsored by the Young Ladies' Sodality of St. Bavo's parish in the school auditorium Wednesday night, February third. Jay Burger and his orchestra played for the dance. Committees in charge of arrangements were: General Chairman, Miss Genevieve Goethals; music, Elsie Boudonck, chairman, assisted by the Misses Marie Verslype, Margaret LaCluyze, and Esther Bennet; decorations, Miss Julianna Van DeWalle, chairman, assisted by Miss Margaret Madou, Miss Anna Coppens, and Miss Pauline Miller; tickets, Miss Elsie DeKeyser, chairman, assisted by Miss Alice Van dePutte, Miss Lucy Stevens and Miss Susanna Heyde; refreshments, Miss Lucianna Leliart, chairman, assisted by Miss Elsie Frayman, Miss Laura Selis, and Miss Madeline steyaert; publicity, Miss Emma VandePutte.

ST. JOSEPH'S PLAYERS

The St. Joseph Players were very successful in their presentation of "Kempy", a three-act play, last Sunday evening in the school auditorium. The play was attended by a large and appreciative audience, whose members indulged in frequent bursts of laughter at the antics and witty cracks of the actors. Miss Helen Kline and Edward McKenna were perfect in the leading roles. Other members of the cast were Miss Alice McIntee, Joseph Canfield, Miss Emily Blanford, Miss Helen Kranitz, Paul Barrett, and Louis J. Bickel.

ST. MONICA'S

St. Monica's Rosary society number two spent an enjoyable evening at cards as guests of Mrs. Fred Yost, 504 East Mishawaka Avenue, on Wednesday night, February third. Favors were awarded Mrs. John Emenacker, Mrs. Otto Hennig, Mrs. George Stockbarger, and Mrs. George Friedman. Mrs. Joseph Kleiser will entertain the circle February seventeenth in her home, 913 Christyann street.

HART-BUECHE

Miss Harriet Hart, daughter of Mrs. Lena Hart, of East Fifth St., became the bride of Leo C. Buesche, son of Mr. and Mrs. Lee V. Buesche, of Bykrit avenue, at eight o'clock Saturday morning, Feb. 6, in St. Joseph's Catholic church. The Rev. Felix Seroczynski, pastor, officiated. Miss Jane Chiszar of South Bend was the maid of honor, and Eugene Bueche and John Faigler, both of South Bend, were the ushers. After a wedding trip through the northern states Mr. and Mrs. Buesche will make their home on E. Fifth street.

Mrs. J. A. Scheilbelhut, 327 Milburn street was hostess to St. Joseph's Rosary Circle number two Friday night, February fifth.

LOGANSPORT

CORRESPONDENT:
Mr. John Carroll
414 Tenth St.,
Logansport, Indiana

KOKOMO LADIES' AID GIVE BENEFIT PARTY

On Friday night, February 5, the combined bands of the Ladies' Aid society of St. Patrick's Catholic church, Kokomo, gave a benefit party in the Knights of Columbus hall. Mrs. Hugh Fahler was awarded the comforter and Mrs. Jack Maher, the attendance prize.

Awards for high scores at the card games went to Paddy Gorman, Mrs. Thomas McHale, P. H. Quinn, Gertrude Fisher, Ralph Young, Dennis Fitzgerald, W. H. Kerby, Frank Kerby, Mrs. R. Moss, Elizabeth Ormaby, Mike Keating, Mrs. Harold Ward, J. M. Flannery, Nellie Aerne, Mrs. Walter Wenger, John McHale, Mrs. John Krebser, Theresa Gullion, B. W. Zapfe, Mrs. B. W. Zapfe, Clarence Wagner, John Buckley, A. Miller, James Trayers, J. Ritchie, Mrs. Glen Cunningham, William Dwyer, Anisia Zapfe, Harry Thatcher, Mrs. Earl V. Gibson, Mrs. John Klein, Lawrence Jansen, Mrs. Jess Hilton, Anna Clare Dwyer, Joseph Jansen, Paul Collins, E. A. Yopp, Mrs. Edwin Cummings, Mrs. A. E. McGlone, Mrs. Mary McMullin, Kate Gibson, Ben B. Boughman, Mrs. Clarence Lawhead, Mrs. John Carter, Elizabeth Wolf, Mrs. Joseph M. Massoth, Clarence Lonz, Mr. Simkins, Josephine Fassler, Harry Grau, Karl Reith, Mrs. H. A. Steinway, Marie Sullivan, Mrs. Eunice Moxley, Mary Roswog, Mrs. Ben Boughman, Rosella Dean, Marita Smith and William Schleeter.

YOUNG LADIES' SODALITY CONDUCTS CHARITY PARTY

The Young Ladies' Sodality of St. Joan of Arc church, Kokomo, sponsored a benefit card party Tuesday evening, February 2, in the K. of C. hall. Talleys and decorations were in keeping with St. Valentine's Day. Mrs. George Vonderahe was awarded the door prize and honors for euchre, bunco and bridge went to Ralph Young, B. W. Zapfe, Mrs. Grace, Mrs. Krebser, Dorothy Pettit, Mrs. Mabel Shaffer, Ellen Riordan, Mrs. Charles O'Neill, Dennis Fitzgerald, Mrs. Ritchie, Mrs. Fred Comar, Mrs. Yopp, Eddie Cummings, Mrs. Fred Payne, Mrs. C. A. Lonz, Margaret Taylor, Agnes Dwyer, Paul Roswog, Mrs. J. P. Grace, Gwendolyn Winch, Gordon Ray, Mrs. George Leach, Mrs. George Vonderahe, Mrs. McMullen and Agnes Roswog.

ST. JOSEPH'S HOSPITAL BAZAAR NETS LARGE SUM

Approximately $500 were cleared from the St. Joseph's hospital bazaar held Tuesday, February 2, in the Logansport Knights of Columbus hall. The event was sponsored by the hospital sewing circle. Mr. and Mrs. J. P. Wagner of Logansport were given the pony. Frank Kienly, Robert Arthur, Jack Hendricks and Harold Tuberly assisted the sewing circle in making the bazaar a success.

MRS. JACK MAHER HEADS LADIES' AID

Annual election of officers featured the meeting of the Ladies' Aid society of St. Patrick's Catholic church, Kokomo, held Wednesday evening, February 3. New officers are: Mrs. Jack Maher, president; Mrs. Garland Rathel, vice president; Mrs. Clarence Lonz, secretary and treasurer. Following the reading of the annual report, the Rev. R. J. Halpin, pastor, gave a short talk. The remainder of the evening was devoted to cards, prizes being awarded Mrs. John Krebser, Mrs. Moss, Mrs. Glen Cunningham, Mrs. Mike O'Donnell, Mrs. Fred Wolfe, Mrs. Joseph Hillman, Mrs. John Klein and Mrs. Claude Williams. The evening concluded with the serving of refreshments. The following out-going officers were members of the committee in charge of the evening: Mrs. Earl V. Gibson, Mrs. John Darvin and Miss Kathryn McEntee.

ST. CHARLES' P. T. A. HEARS FINE PROGRAM

In the absence of the president, Mrs. Joseph Rody, Mrs. E. E. Pontius, vice president, presided at the meeting of St. Charles' P. T. A. held Tuesday afternoon, February 2. A splendid program of reading and musical numbers was given by Patricia Oakley, Helen Joan Cundiff, Eileen Bessignano, Rosalyn Engle, Betty Erlenbaugh, Alice Ann Kreutzer, Mary Terzo and Isabelle Palmer.

Interesting talks on care of the mouth and teeth were given by Doctors John Landgrave and D. E. Garber, who also explained contests whereby children can be trained to become interested in caring for their teeth.

The attendance banner was awarded to Sister Joseph Margaret's room. The program concluded with each member giving a quotation in connection with the life of Washington.

FORMER GRASS CREEK CATHOLIC MAKES GOOD

John W. Costello, well-known Catholic, formerly of Grass Creek, has resigned as assistant secretary of the Yellow Cab company and a member of the law firm of Samuels, Costello and Greenburg in Chicago, to become a member of the firm of Barrett, Barrett and Wermuth, attorneys, Chicago.

Costello is a graduate of Notre Dame and was with the Yellow Cab company 18 years. He is a veteran of of the World War.

KELLY-KELLER

Pretty in its simplicity was the wedding of Miss Germaine Keller, daughter of Florian Keller of Logansport and Sylvester Kelly, son of the late Mr. and Mrs. Edward Kelly which took place at 8 o'clock Monday morning, February 9, in St. Joseph's church, Logansport, the Rev. M. J. Aichinger, officiating.

Mr. and Mrs. Kelly will reside in Logansport where the former is employed by the Pennsylvania Railroad company.

MARBAUGH-MANLEY

Monterey relatives have received the announcement of the marriage of Theodore P. Marbaugh and Miss Mary Gertrude Manley which occurred Wednesday morning, February 3, in the Indianapolis Church of St. Joan of Arc. The groom is the son of the late Joseph Marbaugh and was reared in Monterey, being a graduate of that high school. He also was a student at Notre Dame. Mrs. Marbaugh is the daughter of Mr. and Mrs. James E. Manley of the capital city and she is a graduate of Indiana University.

The young people have gone to Havana, Cuba, and Miami, Florida, on a short wedding trip. Upon their return they will reside in Indianapolis.

BOVA-BAUER

St. Patrick's Catholic church, Kokomo, was the scene of a pretty wedding Wednesday morning, February 3, at 6 o'clock, when Miss Eileen Bauer, daughter of Mr. and Mrs. John Bauer of Peru became the bride of Gus Bova of Kokomo. The Rev. Robert J. Halpin performed the ceremony. Mrs. Alice Harn, of Peru, sister of the bride, and James Bova, of Indianapolis, brother of the groom, attended the couple.

Following the ceremony a wedding breakfast was served at the home of the bride's parents. Mr. and Mrs. Bova will reside in Kokomo where the groom is employed for Fritchery and Anderson.

MARION CAGERS FALL BEFORE TIPTON TEAM

The Tipton K. C. team, Wednesday night, February 3, defeated the Marion K. C. quintet by the score of 31 to 14. The game was played on the Tipton floor and the score at the half was 23 to 11 in favor of Tipton. Jung, of Tipton, captured the high score honors with a total of ten points.

The game was clean and fast and both teams substituted freely. Tipton's accuracy from the field gave them an early start in which they were never headed.

KOKOMO KAYSEE BOW TO DELPHI CATHOLICS

The Kokomo Kaysee basketball club atepped out of the Catholic League Saturday night, February 6, to meet a strong Kaysee club representing the Delphi Council and took a 26 to 17 beating. The game was a nip-and-tuck affair in the first half but the Delphi lads pulled away to victory in the last quarter.

KOKOMO KNIGHTS CLIMB IN LEAGUE

The Kokomo Kaysee basketball club jumped into a tie for second place in the Central Indiana K. of C. league Tuesday night, February 2, by defeating the Peru Council team by a score of 22 to 11.

ST. BRIDGET'S SCOUTS ARE BUILDING LIBRARY

Scout troop No. 10 of Logansport is building a scout library in headquarters at St. Bridget's hall. Several donations of books have already been received by the troop.

LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
628 S. Tenth St.,
Lafayette, Indiana

MINSTREL AT ST. LAWRENCE

St. Lawrence school auditorium was filled to capacity Sunday evening for the first presentation of "The Carolina Minstrels," given by the men of the parish.

The opening number of the program was a welcome song, which received an enthusiastic approval. Songs by Herman Libbers, C. F. Markwith, J. P. Kingma, J. J. Steill, F. H. Schrader, W. M. Lahrman, A. Massey and G. J. Graham, members of the minstrels, were featured, and clever jokes by the endmen, R. H. Miner and W. E. Havens, kept the audience in a continual uproar. A tap dance by R. H. Miner proved to be a high light of the evening, Mr. Miner being forced to several encores. A. J. Posthauer acted as interlocutor. A hypnotism act, which brought several members of the audience into prominence, was the finale of the minstrel.

A group of young ladies of the parish, Bernadette Cooley, Constance Conlon, Catherine Cors, Theresa Ostheimer, Ethyl Bumbleburg, Mabel Dewenter, Serena Houston, Edna Schmitt and Lenora McKinney in a one-act comedy, "Mrs. Schmitt's Nieces," provided for the second part of the evening's program. The comedy, coached by Steve Protzo, was amusing and each member of the cast presented her part in natural style.

Specialty numbers, including R. H. Miner in a whistling number with guitar accompaniment; duet, "Somebody Stole My Gal," Miner and Markwith, and numbers by a quartet composed of G. J. Graham, A. Massey, W. Lahrman and R. H. Schrader, and a skit by C. R. Kinnaman, "The Hoosier String Bean," were featured between acts. The minstrel and specialty numbers were under the direction of W. Earl Havens. Music was furnished by Mrs. Rose Klinker and her orchestra. The show was repeated Monday evening.

JUNIOR CHOIR

The junior choir of St. Boniface's church was delightfully entertained at a dinner party, Tuesday evening in the St. Boniface Community Center by the Rev. Generose Stronk, O.F.M.

The two long tables were cleverly designed to represent a huge sheet of music, by placing the different musical notes cut from black paper on the white cloth. The attractive color note of black and white was further carried out by burning, black tapers and floral decorations of black bowls. The name cards were marked with a strain of some popular tune printed on white paper and mounted on a black card. The remainder of the evening was devoted to playing hearts at 6 tables. Prizes were won by Florence Kunkel, Elsie Lahrman and Alice Bonner. Community singing was also enjoyed during the evening.

ALTAR-ROSARY MEET

The February meeting of the Altar-Rosary Society of St. Mary's church was held Sunday afternoon at the school hall, where their annual election of officers took place, including the following:

President, Mrs. Elizabeth Follen; Vice-Presidents, Mrs. Frank Bonner, Miss Bessie Bane, and Miss Mary Gallagher; Secretary, Mrs. Frank Schilling; Treasurer, Miss Mary Moynihan.

Plans were discussed concerning the activities during the coming year with a renewed enthusiasm to carry on their good work as in former years.

HAMMOND

CORRESPONDENT:
Mrs. G. Elma Jacobs
4130 Forsythe Ave.,
East Chicago, Indiana

Freshmen Put Over Mission Meet

Freshmen of Catholic Central High School, Hammond, were in charge of the monthly students' Mission Crusade meeting, Friday, February 5th., at the local school. From the extended applause which was accorded their performance by the remainder of the student body it was very apparent, that the youngest class had gone over with a great "bang".

Mr. Leo de St. Aubin, president of the Christhurst Mission Crusade, was in charge of the meeting. Despite depression and other handicaps, the members of the Crusade were successful in gathering substantial assistance for the cause of the missions.

CATHOLIC CENTRAL DRAMATIC GUILD IN REHEARSAL FOR WASHINGTON DAY PROGRAM

Members of the Catholic Central Dramatic Guild are at present very zealous in their preparations for the program which they intend to offer in honor of the bi-centennial celebration of the birth of George Washington. Matinee of their performance will be on the afternoon of Sunday, February 21, 1932.

At the close of the performance there will be the second awarding of monograms, for boys who have been successful in their work during the basketball season.

Friends of the children and of the school are invited to the entertainment, which will prove a source both of instruction and pleasure.

SERVICE CLUB TO SOLVE FINANCIAL TROUBLE OF HAMMOND PARISHIONERS

Hammond—District chairman, key men of St. Joseph's elaborate parish organization, are to meet soon to perfect plans for the formation of the Service Club, one of the most unique and ambitious relief measures sponsored in this depression-stricken city of 80,000, all of whose banks are in the hands of receivers.

Local business men and lawyers have volunteered their advice free to members of the parish who are in financial difficulties. District chairmen are to discuss problems presented to them by residents of their respective districts into which the parish has been divided at the meeting of the club tomorrow.

HAMMOND D. OF I. AIDS CATECHISTS TO ASSIST CITY'S POOR CHILDREN

Hammond—Efforts of the Society of Missionary Catechists to conduct a community center for the needy children of this city are progressing satisfactorily, thanks to the assistance of local Catholic groups, particularly the Daughters of Isabella.

The vacant store room that has been used as a school by the Catechists is beginning to assume a cheerful appearance and a library composed of books donated by the D. of I. for the use of the children is to be opened soon.

A food shower recently held by the organization resulted in hundreds of baskets of food which were distributed to the neediest families in East Hammond.

"UPPER ROOM" TO BE GIVEN IN HAMMOND ATHENEUM SUNDAY

Hammond—The first of a series of performances of "The Upper Room," a play centering about the Last Supper, is to be given in St. Joseph's Atheneum Sunday by the parish dramatic organization. The play is to be given each Sunday during Lent and performances are planned for Gary and other cities of the Calumet Region.

Crown Point—Funeral services took place February 3, for Joseph F. Dahlke, 71, prominent member of St. Mary's parish here. He is survived by his widow and five children. He came to Crown Point five years ago.

MUNCIE DISTRICT

This district includes the counties of Blackford, Delaware, Grant, Hamilton, Jay, Madison, Randolph, and Tipton.

Important places: Marion, Muncie, Gas City, Hartford City, Tipton, Elwood, Alexandria, Anderson, Dunkirk, Bryant, and Union City.

The correspondent for this district is:

Miss Kathleen Meehan,
410 S. Madison St.,
Muncie, Indiana

Pastors, parish organizations and responsible individuals are invited to send items of interest to Miss Kathleen Meehan, or directly to the Diocesan Editor.

News items coming from those not on our staff of correspondents must be prepared in the way in which the writer wishes the article to appear and signed with the full name and address of the person sending it. News intended for publication must reach us not later than Tuesday morning preceding the date of issue. This early printing date is necessary because of the large number of copies of the Diocesan and National editions that must be printed each week.

THE REV. AQUINAS KNOFF,
Diocesan Editor,
OUR SUNDAY VISITOR,
Huntington, Indiana.

Lafayette District

This includes the counties of Benton, Boone, Clinton, Fountain, Montgomery, Tippecanoe, and Warren.

Important places include: Kentland, Goodland, Rensselaer, Barrydale, Earl Park, Dunnington, Fowler, Oxford, Lafayette, Crawfordsville, Frankfort, Lebanon, Attica, and Covington.

The correspondent for this district is:

Miss Eileen Lamb,
628 S. 10th Street,
Lafayette, Indiana

Pastors, parish organizations and responsible individuals are invited to send items of interest to Eileen Lamb, or directly to the Diocesan Editor.

News items coming from those not on our staff of correspondents must be prepared in the way in which the writer wishes the article to appear and signed with the full name and address of the person sending it. News intended for publication must reach us not later than Tuesday morning preceding the date of issue. This early printing date is necessary because of the large number of copies of the Diocesan and National editions that must be printed each week.

THE REV. AQUINAS KNOFF,
Diocesan Editor,
OUR SUNDAY VISITOR,
Huntington, Indiana

Will of Arnaldo Mussolini Reveals Religious Feelings of Editor

(Continued from Page One)

virtue without equal. She has accompanied me through my stormy life with a surrender without example. Loving mother and wife, I invoke from the Supreme God infinite blessings for her and strength to overcome with serenity the sad vicissitudes of life, in the confident expectation of finding ourselves together again in the infinite kingdom of the spirit."

At the conclusion of the document, comes what is truly the eloquent cry of a Christian conscience. "I humbly ask forgiveness if, unconsciously, I have done harm to anyone, if I have transgressed divine and human laws; I confide my name and memory to my family and my soul to the mercy of God."

The Bulletin of the Italian Catholic Action contained this comment:

"The unexpected death of the noble journalist has aroused a feeling of profound sorrow throughout Italy. The Pope, the King, many Princes, many Cardinals and Bishops have expressed their grief to the Head of the Government. The Italian Catholic Action has also telegraphed to His Excellency Benito Mussolini, assuring him of the Christian prayers of the members of the Catholic Action. As the Holy Father prayed in the Holy Sacrifice for the soul of Arnaldo Mussolini, so the Archbishop of Milan His Eminence Cardinal Schuster, visiting the body placed in its cold hands a Rosary and assured the family and friends that he would recommend his spirit to the Lord."

The same publication adds:

"A man who in the vigor of years and—as he himself has written 'in the fullness of his mental and spiritual faculties,' not driven by 'more or less sinister prophecies,' thinks manfully of death, shows himself a man of strong character and noble spirit. When to this is added, as Arnaldo Mussolini has done, the open profession of faith, then his example becomes a monitor.

"Let us pray," it concludes, "that God may hear his supreme invocation and give comfort to his dear ones, above all to the Brother who holds the destinies of Italy in his hands, and may comfort them with 'abundant graces and heavenly consolation' which the Vicar of Christ has invoked on them."

"Sense of Humor" Is Called Seeing God In All Things

(Continued from Page One)

the drama, with each line exquisitely sketched by God, was given to man to act and to play, and man made a botch of the masterpiece. That one thing which destroyed man's plan in Creation, though not God's plan, was sin, and sin is seriousness. . . . As a man loses his sense of humor when he cannot see through a point, so, too, he loses his sense of humor in its entirety when he ceases to see things in revelations, or symbols, or reminders of God, and begins to regard them seriously as ends in themselves. The day sin came into the world, the world lost its transparency, and became opaque, like a curtain. A veil was drawn between the Artist and His artistry, between the Architect and the architectures, between the Creator and the creation. The sense of the invisible was lost. In his mental short-sightedness, men lost the power 'to see God through things.' . . .

Nothing Endures But God

"This seriousness pervaded the world for full forty centuries. Then one night there rang over the stillness of an evening breeze the cry of the heart of a God in the voice of a child. And when the Babe grew in grace and wisdom, He went into the public lanes and market places, and began to teach a new doctrine to men—the doctrine of the Divine Sense of Humor. Everything He said, everything He did could be summed up in these words: Nothing in this world is to be taken seriously, nothing—except the salvation of a soul. . . . The world, and the things that are in it, will one day, like an Arab's tent, be folded away. There is nothing that endures but God.

"And so, as He went about preaching, He taught the lesson of the Divine Sense of Humor and never took anything seriously except His soul.

"Such is the history of the Divine Sense of Humor, and now that we know what it is, we may ask who are they who understand and possess it, and here the answer must be that those who possess it in its fullness are saints.

Never Takes World Seriously

"I do not mean canonized saints, but rather that great army of staunch and solid Christians to whom everything and every incident speaks a story of God's love. A saint can be defined as one who has a Divine Sense of Humor, for a saint never takes this world seriously as the lasting city. . . .

"A saint is one who has learned to spiritualize and sacramentalize and ennoble everything in the world, and make of it a prayer. No occupation is too base for such spiritualization, nor is any suffering too hard for such ennobling. . . ."

TOTAL ABSTINENCE SOCIETY FOR COLLEGE GIRLS

Saint Mary-of-the-Woods — Miss Virginia Griffith, daughter of Mr. and Mrs. L. C. Griffith of Fort Wayne, and president of the sophomore class at the college of St. Mary-of-the-Woods in Indiana, a national Catholic college for women, has achieved an unusual distinction this past week. Miss Griffith has attained membership in the most exclusive religious organization of the college—the Children of Mary, which is not identical with the well-known society of that name organized in practically every parish of the Catholic church in America. It is rather an inner circle of the larger group of sodalists. The members of this society dedicate themselves to the service of the Blessed Virgin, Mother of God, in a special way, by taking a pledge of total abstinence either for a period of five years or for life, and by seeking in other ways to practice the virtues of the Mother of God and to spread devotion to her.

To be eligible for membership three conditions must be fulfilled: the student must have previously signified her willingness to live up to the requirements of the organization; she must be pronounced upon favorably by the members of the faculty; and she must be voted into eligibility by a majority of the students on a basis of definite and high moral standards. Most difficult is the last condition; for it has been found that students are sterner judges than their elders. In consequence, membership in the Children of Mary is highly esteemed, eagerly sought, and reverently treasured.

The ceremony of consecration and initiation into the society took place last Tuesday evening at 6:30 o'clock in the conventual Church of the Immaculate Conception on the Feast of the Purification of the Blessed Virgin, selected annually as the fitting occasion of this particular consecration which the new members make to our lady. Gowned in white, and wearing white veils, the candidates led a procession of the members of the Sodality of the Blessed Virgin. After which they approached the altar rail where the Right Reverend Rawlinson received the pledge of abstinence. There followed a short sermon and exhortation, and lastly Benediction of the Blessed Sacrament closed the ceremony.

After the religious ceremony the members of the organization met socially in La Fer hall where the newly initiated were entertained by the society.

"I wants to be procrastinated at de nex' corner," said Uncle 'Rastus to the street-car conductor.

"You want to be—what?"

"Look in de dictionary, sah! 'Procrastinate, to put off.' Dat's what I mean."

Algernon, reading jokes—Fancy this, Percy, a chap here thinks a football coach has four wheels!

Percy—Haw, haw! And how many wheels has the bally thing?

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CHILDREN'S COLUMNS

"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.

FOR CHILDREN OF ALL GRADES

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Penance

Who told us that we must tell our sins in confession?

What sins do we have to tell in confession?

Who is it that you tell your sins to?

Do you have to go to confession if you have no sins to tell?

The first thing to do to get ready for confession is to pray. The second thing is to try hard to think of any little sins that we should tell. The best way to think of our sins, is to use our catechism or prayer book. When you find a big word in the catechism or prayer book, and you do not know what the word means, ask the priest.

You can remember whether you said your morning and night prayers every day, and then try to think of what you have done each day. Did you do what your parents told you? Did you obey your teachers? Were you mean and cross with your playmates? Did you tell any lies? How many? Did you take anything that was not yours? Did you study your lessons at school? Did you say any bad words? Did you talk or look around in church during Mass? Were you on time for Mass on Sundays, or did you play along the way and get there late?

These are just a few little things that children sometimes do, and they are not good. They are not big sins, children, but you should tell them in confession. Also tell the priest about how many times you did those things. If you cannot remember exactly how many times, you should say about how many times in a day or a week. If you do happen to forget one or two little sins, it will not be your fault, because you tried hard to remember them and to tell them.

Do not make up any sins, just to have something to tell.

LAUGH

Do you work a little better day by day?
Do you laugh aside the troubles on your way?
Have you faith that after all
Nothing evil shall befall?
Friend of mine, you are a winner, and today. —Selected.

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Penance.

What must we do that we may leave out no sin in Confession?

What is meant by the "examination of conscience"?

Why should we read over the Ten Commandments, when searching for our sins?

Why do we also tell the number of times we have committed a sin?

Perhaps you children have become so used to confession, that you are getting careless about how you prepare yourselves. We already told you how careful you must be about your "sorrow for your sins," and now we will explain about the "examination of conscience."

A good child always knows at once when he or she has done something wrong. You try to hide yourself and do not want others to know that you did a wrong. There seems to be a tiny little voice in our hearts which whispers to us that we were bad. We will call that little voice, our "conscience".

When getting ready for confession, try to think of how many times that little voice whispered to us, and, what we did that was wrong. A sin, you know, is a thought, word or act that is against the Laws God has given us. Now to help us examine our conscience, we should take the catechism or prayer book and read carefully through the Ten Commandments. Think well on what God has told you you should do, and how you might have broken one of His Laws.

If you are not sure whether something was a sin or not, ask the priest and he will tell you. But, do not wait until you are in the confessional to think of your sins. You must get ready before you go in. If you are a little frightened or not sure, then the priest will be glad to help you. If you rush into the church, and try to be the first one to go to confession, you did not prepare yourself as you should. Sometimes a priest has to tell the child to go out and say his prayers and try to think of his sins. A priest will never tell you that, if he sees that you have tried to get ready as you should.

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Penance

What are the four "qualities" necessary for the confession of our sins?

When is our confession "humble"?

When is our confession "entire"?

When is our confession "sincere"?

When is our confession "simple"?

These qualities are very easy, children, when we realize that we are telling our sins to an authorized and duly ordained priest of God. He is the minister of the Sacrament of Penance, and, in the confession, is a Father in the fullest sense of the word. He represents God in the hearing of our sins and in the advice he gives us, and in the absolution we receive from him.

The above mentioned qualities have especial reference to any serious, or mortal sins we have committed. Slight venial sins are also forgiven, even though not confessed, because they are included in our contrition, and are washed away by the absolution.

One of the most important and practical of these qualities is, that our confession be "entire". Circumstances often change the nature of a sin, and by being explicit in the narration of our sins, the priest has no need to ask many questions. For instance, a person might confess that he had missed Mass for several Sundays. Unless he mentions that he had been very sick, or seriously injured and could not attend, the priest would naturally have to make inquiry. Likewise, one who says he has eaten meat on Friday, should mention whether the act was deliberate or through complete forgetfulness.

It is surprising how easy it is to tell our sins when we are well prepared, and tell our sins entirely; neither modifying or enlarging on them. Study well these qualities, children, and think of them when making your confession.

HOLD UP YOUR HEAD

Hold up your head. Look everybody in the face. No matter how poor you may be, or how shabby your clothes, whether you are jobless, homeless, friendless even, show the world that you respect yourself, that you believe in yourself and that no matter how hard the way you are marching on to victory.

A New Saint Each Week to Love and Imitate

S—1st Sunday of Lent. St. Valentine
M—St. Faustin
T—St. Juliana
W—Flight into Egypt. (Ember Day)
T—St. Simeon
F—St. Conrad. (Ember Day)
S—St. Mildred. (Ember Day)

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list, and a short sketch of some saint.

THURSDAY—ST. SIMEON

Simeon and Simon are the same name, and this Saint was the brother of St. James the Lesser and St. Jude. He was eight or nine years older than our Saviour. St. Luke clearly implies that Simeon also received the Holy Ghost on the first Pentecost Sunday.

He seems to have been filled with a courage born of the Holy Ghost, for when St. James the Lesser was martyred, St. Simeon reproached the men for their terrible cruelty. Twenty-nine years after the Resurrection of Christ, the Apostles met in Jerusalem to appoint a Bishop for Jerusalem. St. Simeon was chosen. Again four years later, when St. Peter and St. Paul were martyred, the Christians were warned of the destruction of Jerusalem, and St. Simeon led the faithful followers of Christ safely from the city. Later they returned to Jerusalem and took up their place again amongst the ruins.

So great was the power and influence of St. Simeon that the heretics of his time were in awe of him and feared his power. St. Simeon lived longer than any of Christ's disciples. He was Bishop of Jerusalem for about 43 years.

Those were troublesome times. With the persecutions and the heretics, St. Simeon launched his attacks against them all with a vigor that must have been prompted and sustained by the Holy Ghost. The early Saints were fearless. They, according to many holy writers, did not fear death, and they loved the truth of the Gospel of Jesus Christ.

We call ourselves Christians and profess to follow in the ways of Christ and His Saints, but worldly cares and amusements rob us of the glory of really serving God with our whole hearts, and all our strength.

THE SWEETEST NAME

O Mary! sweetest name in song or story,
O Mother of the King, thou Queen of Glory,
Thou wast immaculate on life's first morning
And full of grace, when Heaven's light was dawning.

Oh, Blessed thou, all fair of all Eve's daughters,
Thou Star of Hope upon life's troubled waters.
Spotless Virgin, and yet art crowned His Mother.
In God's great world like thee is found no other.

From thee the lily fair has gleaned its whiteness,
From thy deep love the rose its blushing brightness.
The good, the true, in God's domain of beauty
From thee have learned the source of love and duty.

Each heart to thee thy Rosary is singing
Thy joys and sorrows and thy glory ringing.
We need thy prayer when shades of sin are nearing.
Swift, far they flee on thy bright robes appearing.

While thy sweet prayers to Jesus art ascending.
Pray for us, Mother, now and at life's ending.

—J. F. X. O'Connor, S.J.

If your friend has got a heart,
There is something fine in him;
Cast away his darker part,—
Cling to what's divine in him.
—Unknown.

QUESTION BOX FOR CHILDREN

Frequently during the year children and parents write us asking for a simple explanation of questions proposed by children. This column is for religious questions only, and only for children and parents. Send in your questions to Editor of Children's Page, OUR SUNDAY VISITOR, Huntington, Indiana. Your full names and addresses will not be printed.

Should OUR SUNDAY VISITOR be destroyed after it is read, and some parts of it cut out to be kept?—C. A., Norwalk, Conn.

Our Sunday Visitor is not blessed, and need not be burned up. Unless you have cut it too much, you might pass it on to a non-Catholic friend.

Please tell me about the Third Order of Carmelites.—D. M. K., Dallas, Texas.

It is the secular Order of the Blessed Virgin Mary of Mt. Carmel, and of the Holy Mother St. Theresa of Jesus. An association of persons living in the world and desirous of attaining Christian perfection, in the way best suited to their state of life. They live according to the spirit and under the direction of the Discalced Carmelites. The object is, to give Glory to God, to honor our Blessed Mother, and to aid the Church by prayers. For further information write to Carmelite Fathers, 515 N. Vega St., Alhambra, California.

Are all stories and poems sent in for Children's Page, answered?—D. N., Oregon.

It would be practically impossible to carry on the usual work, and also reply to all kindly children who send in articles. You do not realize the great quantity, and lengthy MSS submitted, or you would not be surprised at delays in printing your literary efforts. Your efforts are of great help to you, even though they never see the printed page. And, do not think they are not appreciated by us.

Subscribe for Our Sunday Visitor.

CHILD'S LESSON FROM TODAY'S GOSPEL

First Sunday of Lent

We hope that most of the children readers of this page have received the Sacrament of Confirmation. This Sacrament brings us the Holy Ghost with His gifts and graces, and we are made soldiers of Jesus Christ. A soldier fighting in the company of God, and fighting for God, needs fear nothing. We should all be armed with Truth, and fed on the Bread of the Strong.

Our battle is against sin and the evil tempter. Temptation tries the good soldier and proves whether he can use the weapons and be victorious. Temptation is not a sin. It is only when we give in to temptation, and refuse to fight against the evil, that we are guilty of sin.

A man who is starving will not refuse to eat, and, a young soldier of Christ takes his strength and courage and loyalty from his love for God and virtue. Of course temptations are often very strong. At times they last for a long while, however, we need not and should not weaken, for God is with us.

Our souls are at stake. We can also fight because we love our souls as well as we love God. Eternity awaits the victor, and only punishment awaits the traitor and the coward. There is no rest in this great battle against evil, for to rest, is to lose, and to lose is to die spiritually. Besides knowing the duties of a good soldier, we should also study the tricks by which we were tempted before. These are the occasions of sin, and the times and places in which we felt ourselves almost overcome. It is worth while for us to learn the secrets of our spiritual enemies, and to meet them without being surprised.

How many people have given in to serious sins, rather than suffer the pains of hunger! It was not so with Jesus. He told the tempter: "Not on bread alone doth man live, but on every word that cometh from the mouth of God." How many people today give up all honor and self respect, in order to enjoy the sinful pleasures of the world! Anything is all right as long as wealth is at hand. Such blindness is not found in the earnest and fighting soldiers who belong to the army of Jesus Christ.

"My grace is sufficient for thee," was the kindly assurance of Jesus to St. Paul. God will not allow us to be tempted above our strength.

CHILD'S BIBLE HISTORY STORY

Through the first night of suffering, Jesus was silent and patient. He no doubt felt very deeply the public denial by St. Peter. Even at the shrill and piping voice of a woman, St. Peter openly said that he knew not the Man. Then the man whose ear Peter had cut off in the Garden of Olives, recognized St. Peter and pointed him out as one of the followers of Jesus. Again Peter denied that he knew Jesus. After the third denial, the rooster crowed, and Peter remembered the words of Jesus. At the same time, Jesus turned and looked kindly, but with a warning glance, at St. Peter. Peter was so ashamed of his weakness that he went a short distance away and wept bitterly.

This was surely a bitter moment for Jesus, Who loved Peter and had placed so much confidence in him. However, this is only another striking instance, or example of the weakness of human nature. Peter was to be the chief pillar of the Church, yet God permitted him to fall. His fall was one of cowardice, rather than of malice or corrupt heart.

How beautiful it was that St. Peter responded to the first grace which God gave him, and he was sorrowful and repentant! He arose the moment he realized his sin, and returned, with bitter tears to his Master. A contrite and humble heart, God will not despise.

From this scene we follow Jesus, early the next morning to the court of Pilate. The murderous plans of the Jews could not be delayed, so court was held early in the morning. Pilate was a Roman Governor, and the Jews had to accuse Jesus before Pilate. Jesus was bound in chains, led before Caiphas to the hall of the governor, where the priests and scribes were waiting to accuse Him. These accusers would not even enter under the roof of an idolater, lest they become defiled and not be allowed to celebrate the Pasch. Pilate, therefore, went out to them, on the porch, and asked what they had against the man.

Next week we will tell you about the trial before Pilate.

GOOD MANNERS.

There are a few nice things to remember, children, about religion in our Catholic homes. For instance, there should be a crucifix and other holy pictures in the home. As you notice these things, you will think of Jesus and Heaven and the Saints. There is always holy water in a font or sprinkler in the home. This is used in times of sickness, storm and when rising in the morning or going to bed at night. In fact we should use the holy water from the font each time we pass the place where it is hung.

A Bible is found in each home. This is always found in a careful place, and other things should not be piled on top of the Bible. Other Catholic books and magazines and papers find a handy place in Catholic homes. This is an important suggestion, for almost every other variety of magazine and paper can be found except those about religion.

See that all members of the family say their daily prayers. The children's prayers should be attended to personally by the parents. Do not merely tell them to say their prayers, but pray with them. Morning prayers always before their breakfast should be the rule. Say grace aloud together before each meal, and the angelus at the sound of the church bell. If the bell cannot be heard, say the angelus before each meal.

Have devotions together in the home, especially during Lent, Advent, October, November and May. Read parts from the Bible, especially from the New Testament; also interesting things from the lives of the Saints.

Make sure the children study their catechism. Study it with them. Hear their lessons either before they go to bed or before they go to school. Make the study of catechism and Bible history as pleasant as you can. If we make it too disagreeable for them, they will dislike it and we will lose their interest instead of gaining it.

Through these things the Catholic home keeps gently before the children's minds the beautiful and joyful things about God and Heaven and the Saints and how to live a good life.

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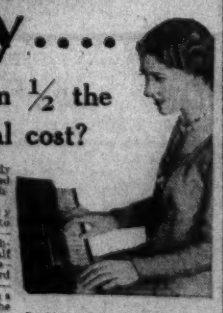

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THE HOLY SEASON OF LENT

What are your good resolutions for this year? Have you kept them so far? Only a few days of Lent have passed thus far, but have you weakened? The beginnings are often hardest for some children; perseverance is harder for others. What a delight to offer up some secret act of self-denial each day to our Divine Saviour. No person knows of it except you and God. That is a wonderful spirit to cultivate at this time of grace and self-sacrifice.

Of course you will pray better and more faithfully. Perhaps you will add a few decades of your rosary to your daily prayers. Think of the rich indulgences you will lay aside during those precious Forty Days. And the daily Mass! Mornings may be cold, but not as cold as Bethlehem on that first Christmas night. The roads may be muddy or rough, but not as hard to travel over as the road of Jesus, Mary and Joseph into Egypt. Your woodshed might not be a pleasant place to chop the wood, but you can make it as cheerful as the little work-shop of Jesus and Joseph at Nazareth, if you do your work with a smile. The kitchen may be heaped up with dishes, but you can make it as happy as the holy house at Nazareth by offering up your daily tasks to God.

Lent makes people sad. It does remind us of the long fast of Jesus, and of His Sufferings and Death for us, but those thoughts should make us more willing followers of Him in our labors. Get the right view-point and everything will seem a joy to you. Do not make things harder for yourself by constantly complaining and grumbling. Do not rob yourself of the merit of your good deeds, by broadcasting them to every person you meet.

If you want others to pat you on the back, that is all right, but if you want God to bless you, do your good deeds for HIM.

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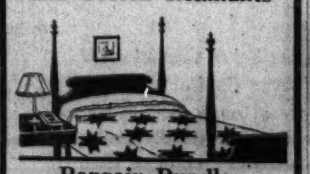

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